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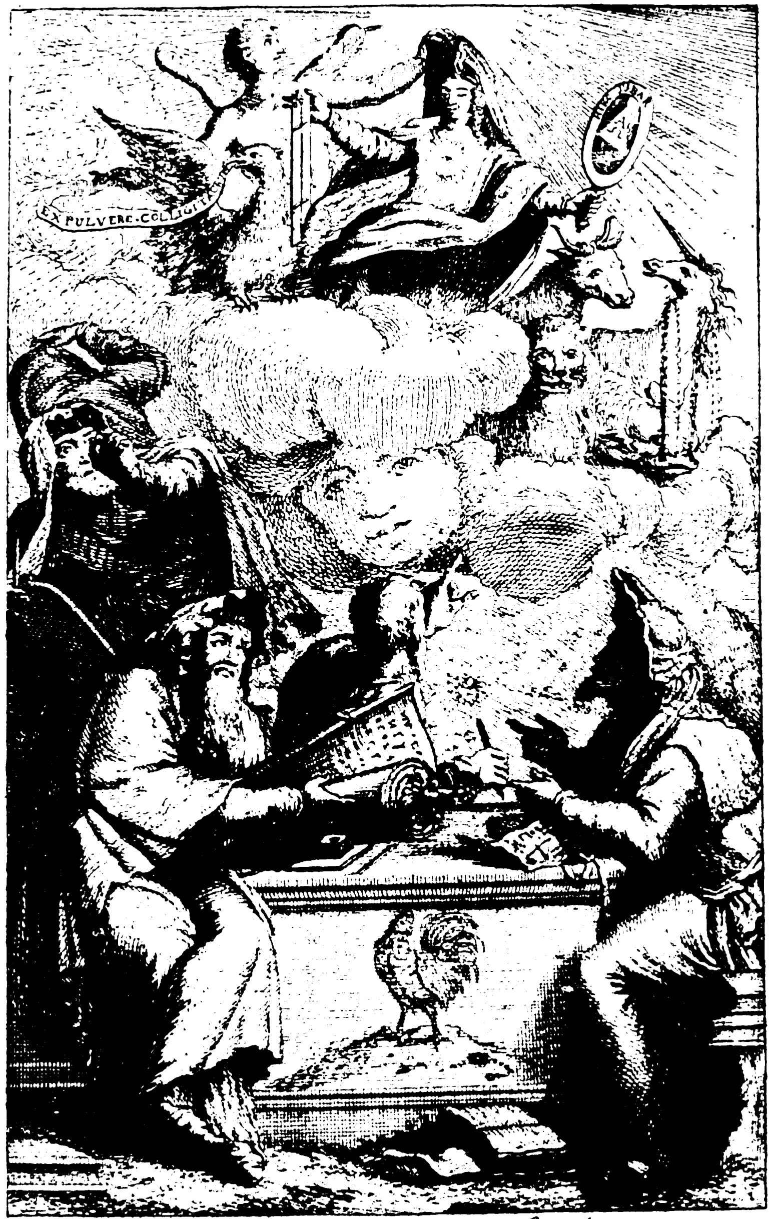
The Traditions of the JEWS.



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RABBINICAL LITERATURE:
OR, THE
TRADITIONS
OF THE
JEWS,

Contained in the
TALMUD and other Myſtical Writings.
Likewiſe the
OPINIONS of that People concerning MESSIAH,
and the Time and Manner of His Appearing;
WITH AN

APPENDIX,

COMPRIZING
Buxtorf's ACCOUNT of the Religious Cuſtoms
and Ceremonies of that Nation;
ALSO, A
PRELIMINARY ENQUIRY into the Origin, Progreſs,
Authority, and Uſefulneſs of theſe Traditions; wherein
the Senſe of the ſtrange Allegories in the TALMUD and
Jewiſh Authors is explained.

By the Rev^{d}. Mr. J. P. STEHELIN, *F. R. S.*

In TWO VOLUMES.

VOL. I.

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M.DCC.XLVIII.

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A PRELIMINARY PREFACE TO THE TRADITIONS of the JEWS.

THE Nation of the *Jews*, deſcended from the Family of *Abraham* had diſtinguiſh'd itſelf in an extraordinary manner from all other Families, by being publick Worſhippers of the one True God, while all other were overſpread by the abſurdeſt Idolatries; and God, accordingly, had been pleaſed to diſtinguiſh that Family and Nation, with repeated Promiſes of the greateſt Bleſſings: He declared that *he would be their God, and they ſhould be his People:* St. *Paul* tells us, that one of their chief Advantages was, *becauſe unto them were committed the Oracles of God.* And the Pſalmiſt exhorteth them to praiſe the Lord, *for his ſhewing his Word unto Jacob, his Statutes and his Judgments unto Iſraël, which he had not done to any Nation, ſo that they did not know them.* The *Jews* who value themſelves highly upon this Account, pretend that beſides the Written Law, or the Books of *Moſes* and the Prophets, they have received an Oral Law, which was preſerved by Tradition, and is contained in the Talmud.

THE Account given by the *Rabbaniſts* of this *Oral Law*, may be ſeen in *Prideaux's Connection*, Book V. *Maimonides* in his Preface to *Seder Seraim*, and in his Book *Jad Haſakah* tells us: When God revealed himſelf to *Moſes*, he delivered to him the *Law* for the Children of *Iſrael*, with the *Comments* or Explications. *Moſes* committed the *Law* to Writing, but delivered the *Comments* to *Aaron* and his Sons, and to the Elders of *Iſrael*, by Word of Mouth, who by oral Tradition handed them down to the Prophets, and the Prophets to the Men of the *Great Synagogue*. This Opinion is founded upon a Paſſage of the *Talmud* in *Berachos*, p. 1. where it is ſaid, that by לוחות the Tables are meant the *Ten Commandments*, by תורה the Law, the *Scripture*, by מצוה the Precept, the *Miſhna*, by אשר כתבתי which I have written, *the Books of the Prophets*, and of the *Hagiographers*; and by להורותם to teach them, the *Gemara*. And that by the latter we learn, They all were given to *Moſes* on Mount *Sinai*. Some add, that *Eſdras*, after the Captivity of *Babylon*, created a new Office, and appointed a Perſon under the Name of *Naſi* or Prince, who was the Depoſitary of Tradition, reſolved Caſes of Conſcience, and taught the *Oral Law*.

THE *Caraites*, another Sect of the *Jews*, who as it is generally pretended (though without Foundation, as we ſhall ſhew in its proper Place) reject all Traditions, give an Account of the Riſe and Progreſs of the *Oral Law* very different from the former. They ſay that King *Alexander Jannæus* ordered all the *Chacamim* or wiſe Men to be ſlain, becauſe they upbraided him with being unfit to execute the Office of High Prieſt, his Mother (or rather his Grand-mother) having been carried into Captivity upon Mount *Modin*, and that two only eſcap'd his Fury, *viz.* R. *Juda* the Son of *Tabbai*, and R. *Simeon* the Son of *Shetach*: This *Simeon* was Brother to the Queen, who ſent him ſecretly to *No-Ammon* or *Alexandria* in *Egypt*, where he lived for ſeveral Years: Being at the Queen's interceſſion recall'd from Baniſhment, and finding all the *wiſe Men* were ſlain, he forged a great number of Traditions, and taught them his Diſciples, pretending they were given to *Moſes* on Mount *Sinai*, and conveyed down to him by Word of Mouth: But R. *Juda* having alſo ſome time after obtained his Liberty, he rejected the Traditions of *Simeon*, and affirmed, there was no Oral Law given to *Moſes*; from that time the *Jews* were divided in two Sects, the *Siga* Aſſembly or School of R. *Juda* the Son of *Tabbai*, whoſe Diſciples and Followers were afterwards called *Caraites*, and the School of R. *Simeon*, the Son of *Shetach*, whoſe Traditions were received and propagated by the *Rabbaniſts*.

WE ſhall proceed now to enquire into the Truth of theſe Accounts: There is ſomething ſo Romantic in that of the *Rabbiniſts*, that it is almoſt impoſſible not to ſubſcribe to the opinion of *Alting*, who ſaith, They invented thoſe Fables to give Sanction to their Traditions. 1. The LXX Elders appointed by *Moſes* were Judges in Civil and Criminal Cauſes, and not Teachers in the Church. 2. As there is no mention made of them in the Hiſtory of the *Judges*, nor in that of the *Kings*, we have good Reaſons to preſume they were not continued after the Conqueſt of *Canaan*, nor had any Succeſſors. 3. Soon after the Death of *Joſhua*, *the Children of Iſrael forgat the Lord their God, and ſerved Baalim and the Groves*, *Judges* iii. v. 7. which could not have happen'd, had there been a conſtant ſitting Council of LXX Elders. 4. The *Levite*, whoſe Concubine was abuſed, till ſhe died, did not apply to the Great *Sanhedrim*, but having cut her dead Body into twelve Parts, ſent one to every Tribe, that a general Aſſembly of *Iſrael*, might conſider what was fit to be done for the puniſhment of this Wickedneſs. *Judges* xix. 5. We read *Judges* xxi. 25. That there was no King in *Iſrael*, and that every Man did what was right in his own Eyes; which intimates, there neither was any ruling Council of Elders. 6. It appears plainly from ſeveral Paſſages of the Scripture, 1 *Samuel* viii. v. 1. 2 *Sam.* x. v. 2. 1 *Kings* iii. v. 16. that the Judges and Kings governed by their own Au-

thority, and ordered every thing according to their pleaſure, without taking the advice of the *Sanhedrim*, or Elders.

As there was no *Sanhedrim* or Council eſtabliſh'd by *Moſes*, and continued under the Judges and Kings, to be the Depoſitory of Tradition, ſo after the Captivity of *Babylon*, there was not a Convention of cxx Perſons, called the *Great Synagogue*, under the Preſidency of *Ezra*. We find in the *Talmud* an ample Deſcription of this great *Synagogue*, its Preſident, its Members, their Qualifications, and the Functions of their Office. We are told this Council was compoſed of cxx Perſons, among whom were the Prophets *Daniel*, *Haggai*, *Zechariah*, *Malachi*, &c. and the chief of the People, *Zorobabel*, *Mordecai*, *Jeſhua*, *Seraja*, *Nehemiah*, and *Simeon the Juſt*, who ſurvived all the reſt, and with whom this great *Synagogue* expired. [a] *Ezra* was the Preſident of it; by their aſſiſtance he, 1. wrote the Books of *Ezekiel*, *Daniel*, the xii *Prophets*, *Ezra*, and *Eſther*. [b] 2. He left off writing in the old *Samaritan* Character, and made uſe of the *Aſſyrian* Letters [c]. 3. He collected, tranſcrib'd and ſet forth a new and correct Edition of the holy Scriptures, and divided them into the Law, the Prophets, and the Hagiographers [d]. 4. He made a *Hedge to the Law* [e]. 5. He preſerved and propagated the Traditions [f]. 6. He compoſed for the uſe of the Synagogues Eighteen Prayers, called *Shemon' eſre*, and order'd to conclude them all with this Doxology, *Bleſſed be the Lord the God of Iſrael* מן העולם ועד עולם, *for ever and ever* [g]. 7. He inſtituted the Feaſt of *Purim* [h]. Not only the *Jewiſh* Rabbins, *Maimonides*, R. *Salomon Jarchi*, commonly called *Raphi*, R. *Obadias Bartenor*, &c. have received theſe Relations as Matters of Fact, but ſeveral learned Chri-

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(a) Talmud. Cod. Megilla. f. 17. (b) Cod. Baba Bathra, f. 15. (c) Cod. Sanhedrim, f. 21. (d) Ibid. (e) Pirke Abhot. Ch. 1. (f) Ibid. (g) Talm. Cod. Megilla. f. 17. (h) Megill. f. 2.

ſtians, *Selden* [a], *Buxtorf* [b], *Hottinger*, [c] *Druſius* [d], &c. have endeavour'd to prove the Truth of them.

OTHERS leſs credulous, tho' very well verſ'd in the Hiſtory and Antiquities of the *Jews*, *Alting* [e], *Burman* [f], *Witſius* [g], *Vitringa* [h], *Loeſher* [i], *Buddeus* [k], and lately *Rau* [l], have proved by irrefragable Arguments that this Story was firſt invented by the Author of *Pirke Abhot*, and propagated by the *Gemariſts*, in order to give Sanction to their Traditions; they conclude this from the Silence of *Ezra*, the pretended Preſident of this great Synagogue, of *Nehemiah* one of the chief Members of it, of the Prophets *Haggai*, *Zachariah* and *Malachi*; of the Apocryphal Writers, the Author of the Books of the *Maccabees*, and *Jeſus* the Son of *Sirach*, who in the L. Chapter of *Eccleſiaſticus*, beſtoweth great Encomiums upon *Simeon the Juſt*, but maketh no Mention of his having been Member of this great Council, and having preſerved the Traditions; and of the Hiſtorians *Joſephus*, *Ben-Gorion*, *Seder Olam Rabba*, and *Seder Olam Kuta*: To this negative Argument, they add ſeveral others: 1. *Malachi*, after having complained of the People's Irreligiouſneſs, Rebellion, and Idolatry, and reproved the Prieſts for their neglect of the Covenant, and the Judges for having been partial in the Law, doth not reprimand the Members of the great *Synagogue* for having neglected their Duty, in not preventing and puniſhing theſe Diſorders, nor exhort the People to apply to them, but to the Prieſts, *The Prieſts Lips ſhall keep Knowledge, and they ſhall ſeek the Law at his Mouth, for he is the Meſſenger of the Lord of Hoſts.* Malachi ii. v. 7. 2. In the Account of the *Rabbiniſts* we find manifeſt Contradictions, groſs Abſurdities, and ridiculous Anachro-

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(a) Selden de Synedriis, Lib. II. c. xvi. (b) Buxtorf. Tiberias, cap. x. (c) Hotting. Theſaur. Philolog. Lib. I. cap. ii. (d) Druſius Obſervat. Sac. Lib. XVI. c. xxiii. (e) Alting. op. Tom. V. (f) Fr. Burm. Synopſ. Theol. Lib. IV. cap. xxxvii. (g) Witſius Miſcell. Sacra Lib. II. Differt. iii. (h) Campeg. Vitring. Hypotyp. Hiſtor. Sacræ. Period. VI. (i) Val. Ern. Loeſcher. de Cauſ. Ling. Heb. Lib. I. cap. v. (k) J. F. Budd. Hiſt. Eccl. V. T. Tom. II. Per. 2. (l) J. Bern. Rau de Synag. Mag.

niſms. They differ, 1. About the Name of this great Council, ſome call it בית דינו של עזרא the *Senate* of *Ezra*, and others כנשת הגדולה, the great *Synagogue*. 2. About the time it was inſtituted; The *Gemariſts* in *Megilla*, f. 17. and *Raſhi* think this Council was eſtabliſh'd during the Captivity of the *Jews* in *Babylon*; others by *Zerubabel* and *Jeſhua*, after their firſt Return into *Judea*, *Ezra* II. v. 2. and others by *Ezra* in the ſeventh Year of *Artaxerxes*, *Ezra* VII. 8. 3. About the Members of this great *Synagogue*. *Maimonides*[a] *Abarbanel*[b], and *Bartenora*, reckon among them, the *Prophets Daniel*, *Haggai*, *Zechariah*, and *Malachi*; but R. *Nathan* in *Abbot*, Chap. I. and the Author of the Book *Cozri*, Part. III. §. 65. pretend no Prophet had any Right to ſit and vote therein, becauſe it is ſaid in *Pirke Abbot*, that *Moſes* deliver'd the Law to *Joſhua*, *Joſhua* to the Elders, the Elders to the Prophets, and the Prophets, to the Men of the great *Synagogue*, 4. About the Time this Council continued, *Maimonides* and others relate, that all the Members of it were Contemporaries, that if one of them died, no other was choſen to ſucceed him, and that *Simeon the Juſt* ſurvived all the reſt, and was the laſt of them: But R. *Azaria* in his Book *Meor Enaim* affirms, they did not live at the ſame time, but ſucceeded one to another, during the ſpace of eight Generations: To prove it, he quoteth *Nehemiah* XII. 10. 11. where it is recorded, that *Jeſhua begat Joiakim, Joiakim Eliaſhib, Eliaſhib Joiada, Joiada Jonathan, and Jonathan Jaddua*: He adds, that it is known by Tradition, that *Jaddua* begat *Onia*, and *Onia Simeon the Juſt*, which maketh eight Generations. 5. About the Authors of the XVIII. Prayers called *Shemon 'eſre*: The *Gemariſts* in *Megilla*, f. 17, ſay; the Tradition is, that the CXX Elders, among whom were ſeveral Prophets, compoſed the XVIII. Prayers in the Order they are now in; and in another

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(a) J. Bern. Rau de Synag. Mag. (b) Maim. Pref. Lib, Jad. Hazaka. (n) Abarb. Comment. ad Lib. Nahalat Abhot.

Place

Place they tell us, that *Simeon* the Cotton-Merchant compoſed them before Rabban *Gamaliel*, in the City of *Jafne*.

Besides theſe Contradictions, the Account the *Rabbiniſts* give us of the great *Synagogue*, is full of groſs Abſurdities. 1. They confound *Ezra* with *Malachi*, and alledge for a Reaſon, that there never was any Man whoſe Name was *Malachi*, ſince this Word ſignifies an Angel or Meſſenger, but that *Ezra* was called ſo on account of his Office. 2. The Prophets had expreſs Orders from God to write their Viſions, and Predictions, *Habbakkuk* II. v. 2. and the Book of *Eſther* was written by *Mordecai*, *Eſther* IX. v. 20. 23. It is therefore abſurd to ſay *Ezra* with the Aſſiſtance of the Men of the great *Synagogue* wrote the Books of *Ezekiel*, *Daniel*, the XII. *Small Prophets*, and *Eſther*. 3. In the Prayers V. X. XI. XIV. XVII. of *Shemon 'eſre*, the *Jews* call upon God to turn their Captivity, to gather them from all the Corners of the Earth, where they are diſpers'd, to reſtore their Judges as at firſt, and their Counſellors as at the beginning, to rebuild *Jeruſalem* and to re-eſtabliſh his true Worſhip in the Temple; which ſheweth thoſe Prayers were compoſed after the Deſtruction of *Jeruſalem* and not by *Ezra*. 4. The Feaſt of *Purim* was not inſtituted by the Men of the great *Synagogue*, but by *Mordecai*, and confirmed by the Decree of *Eſther*. Eſther IX. v. 31. 32. The Partition of the Holy Scriptures into תורה, נבאים וכתובים the Law, the Prophets and the Hagiographers, and the Order in which thoſe Books are placed, has not been obſerved and followed by the LXX. *Interpreters*, nor by *Joſephus* in his Firſt Book againſt *Apion*, and therefore cannot be ſo old as *Ezra*'s time. 6. It is highly improbable, that immediately after the Return of the *Jews* from *Babylon*, there would have been ſo great a Number of Learned Men among them, as to compoſe a Council of LXX Perſons, eſpecially when we are told in the Talmud[a] that the Bran only (that is

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(a) Talmud Babylon. in Kidhuſhim.

the

the Dregs of the People) return'd to *Jeruſalem*, and that all the fine Flour ſtaid behind at *Babylon*.

LASTLY, the *Rabbiniſts* in their Account of the Great *Synagogue* are guilty of ridiculous Anachroniſms. 1. They make *Ezra* Contemporary with *Baruch*, who lived before the Captivity of *Babylon*, with the Prophets *Haggai*, *Zechariah* and *Malachi*, with *Plato* and *Demoſthenes*, and with *Alexander the Great*. 2. They confound *Simeon the Juſt* with the High-Prieſt *Jaddus*, who received *Alexander the Great* into the City of *Jeruſalem*, and make him to have lived 350 Years; ſome even ſay he was the ſame *Simeon* that took *Jeſus Chriſt* in his Arms. 3. They pretend the *Perſian* Empire did not continue above fifty two Years, and that *Darius*, *Hyſtaſpis*, *Artaxerxes*, who ſent *Ezra* and *Nehemiah* into *Judea*, and *Darius Codomannus*, who was defeated by *Alexander*, were only one and the ſame Perſon.

IF the Account of the *Rabbiniſts* is fabulous, that of the *Caraites* is imperfect. It is true, whatever the former may cavil, that R. *Simeon* the Son of *Shetach* retired into *Egypt*, and was re-call'd at the Interceſſion of the Queen: He is called in *Juchaſin*, p. 17. גיסן של מלך ינאי Brother in Law to King *Jannæus*, and R. *Abraham* the Son of *David*, ſpeaking of the ſame *Jannæus* ſaith, he did ſlay all the *Wiſemen*, except *Simeon* the Son of *Shetach*, who was Brother to the Queen. R. *Moſes Beſchitzi* the Son of *Eliah*, in his Book *Matte Elohim* relates, that being at *Alexandria* in *Egypt*, the *Rabbiniſts* ſhewed him a *Turkiſh* Moſque of a ſolid and curious Structure, which had been formerly a Synagogue, built by *Simeon* the Son of *Shetach*, during his Stay in that City in which there was an Altar, where he offered Sacrifices: He adds, that this Account was confirmed to him by the *Iſmaëlites* (the *Turks*) who had a great Veneration for this Altar: *Joſeph* the Son of *Gorion*, Rabbi *Abraham* the Son of *Zacuth*, the Authors of *Cozri*, Part III. p. 240. and of *Kidduſhin*, Chap. III. make alſo mention of *Simeon*'s retiring into, and his Stay in *Egypt*. It is true alſo, that this *Simeon* forged a great

Number

Number of Traditions. Having been inſtructed at *Alexandria* in the Philoſophy of *Plato*, and in the Hieroglyphics of the *Egyptians*, he borrowed from them ſeveral Tenets, which he pretended to be the Oral Law, delivered to *Moſes* on *Sinai*. It is true, moreover, that the Origin of the Schiſm among the *Jews*, and of the Sects of *Rabbiniſts* and *Caraites* ought to be dated as it is in *Juchaſin*, p. 15. and in *Coſri*, Part III. p. 240. from the Time of *Simeon*, and was occaſioned by his Diſputes with R. *Juda* the Son of *Tabbai*; but it is not true that before *Simeon* the *Jews* had no Traditions.

To clear up this Point, we ſhall firſt explain what is meant by Traditions. Secondly, we ſhall prove that ever ſince the time of *Moſes* there have been Traditions among the *Jews*: In the third Place we ſhall inquire, how the Bulk of theſe Traditions increaſed, and laſtly, we ſhall give an Account of the ſeveral Collections R. *Juda* the *Saint*, and the *Gemariſts* made of theſe Traditions.

I. BY Tradition we do not mean ſuch Doctrines as are not founded upon the Scriptures, or cannot be deduced from them; much leſs Doctrines manifeſtly contrary to the Sacred Truths contained in them; but only Explications of ſome Doctrines, Myſteries, Types, Prophecies and Precepts, which were revealed obſcurely, and in a manner hid under a Veil. The Standard of Religion has always been Divine Revelation, or the Written Law, to this all were to have Recourſe, all were obliged to ſubmit to its Deciſions, and to follow this ſacred Rule, *To the Law, and to the Teſtimony, if they ſpeak not according to this Word, it is becauſe there is no Light in them*, ſaith the Prophet *Iſa*. VIII. v. 20. but the Oral Law was a Sort of Catechiſm or Inſtruction eſtabliſhed in the time of *Moſes*, and continued afterwards, in order to explain the whole Doctrine of Religion, and to make it clear and obvious to the meaneſt Capacities: The *Jews* themſelves R. *Aben Ezra*, R. *Solomon Jarchi*, R. *Bechai* and others relate that God explained to *Moſes* upon Mount *Sinai* the true Meaning,

Senſe,

Senſe, Reaſon, Manner, Meaſure, and Foundation of every Precept of the Law, and ordered him to inſtruct the *Iſraelites* in them, and they prove it from *Deut.* IV. v. 14. where *Moſes* ſaith, *The Lord commanded me at that Time to teach you Statutes and Judgments*; by which Statutes, &c. they pretend is meant the Oral Law.

THE ancient *Jews* knew and believed ſeveral Myſteries which were but obſcurely revealed to them in the Scriptures, as the Doctrine of the Holy Trinity, the Redemption of Mankind by the expiatory Sacrifice of Chriſt, the Incarnation of the Son of God, his Mediatorial Office, &c. The learned Mr. *Bedford* in his *Defence of the Doctrine of the Holy Trinity, and of the Incarnation of the Son of God*; lately publiſh'd, has proved from the *Apocrypha*, the *Chaldee Paraphraſts*, the *Septuagint*, *Joſephus*, *Philo*, the Authors of the Books *Zohar*, *Midraſh Tehillim*, *Bereſhit Rabba* and others, that it was the conſtant Belief of the ancient *Jewiſh* Church. 1. That there is a Plurality in the Divine Eſſence. 2. That this Plurality is a Trinity. 3. That the three Perſons are the Father, Son, and Holy Ghoſt. 4. That the Second Perſon is called the Word of God. 5. That the *Meſſias* was to be God and Man. 6. That as Mediator between God and Man he was to be Prophet, High-Prieſt, and King. The Belief of theſe Myſteries was certainly founded upon the Holy Scriptures, but they were more clearly explained to the *Jews* by Word of Mouth or Tradition. The Paſſages of *Eccleſiaſticus* Ch. LI. v. 10. *I call'd upon the Lord, the Father of my Lord*; and of *Judith* XVI, *v.* 14. prove the Continuance of this Tradition among them, even after the Gift of Prophecy ceaſed: The *Targum* maketh mention of *Jehova*, the *Word* of *Jehova*, and the *Shekina*, as of three diſtinct Perſons; and *Philo* acknowledges beſides the *Being* that exiſts, two other *Principles*, one whereof he calleth God, and the other Lord: According to him theſe two Principles are Uncreated, Eternal, Infinite, and Incomprehenſible. We could produce innumerable Teſtimonies to prove, that the ancient *Jews*

did believe theſe great Doctrines of Chriſtianity, the Trinity, the Incarnation of the *Meſſias* or Son of God, and the Atonement he was to make for our Sins by his Death, as firmly as we do at this time, and that they were inſtructed in them by Tradition.

THE Obſcurity of the Types and Prophecies, as well as of ſeveral Precepts of the *Jewiſh* Law, was another Reaſon which obliged them to have Recourſe to Oral Explications; accordingly we find, they were inſtructed in the true Meaning of them by Tradition. The Legal Diſpenſation was wholly Typical, all the Sacrifices from the beginning of that Inſtitution were ſo many Types of the Sacrifice of Chriſt, the Paſſover repreſented our Redemption by his Death; the Legal Purifications, the Ablution or waſhing away of our Sins by his Blood; and the Smoak of the Incenſe, the Prayers of the Saints which come up before God. *Pſal.* CXLI. v. 2. The *Jews* underſtood the Meaning of theſe Types, they acknowledged in all Ages, that in ſeveral Paſſages of the Scripture there was a Typical as well as a literal Senſe, relating to the *Meſſias* and his Kingdom; and *Joſephus*[a] tells us, that in old Times when Prophecies were frequent, and Types and Allegories conſtantly made uſe of, they had certain Rules and Methods of Interpretation, which thro' length of time, and the Corruption of ſucceeding Ages are loſt. Our Saviour and his Apoſtles often ſilenced them with the Application of Types, which they never could have done, had it not been agreed on all hands, that there were Types as well Perſonal, as Real, and that the Antitypes repreſented and prefigured by them, were the thing which the Holy Writers had particularly in View. Two or three Inſtances will be ſufficient to convince us of it. *David* was a Type of Chriſt, who is ſtiled *David*, becauſe as he was prefigured by *David*, ſo he was to deſcend from him: *Hoſeas* Chap. III. v. 5. foretells, *They ſhall ſeek*

(a) Joſeph. de Bell. Judaic. Lib. III. c. 14.

David their King in the latter Days; the *Chaldee Paraphraſt* applieth this Paſſage to the *Meſſias* as the Antitype, and renders it thus, *They ſhall obey the Meſſias the Son of David their King*. The Manna which the *Iſraelites* did eat in the Wilderneſs, was a Figure of our Saviour, who is the Bread of Life: Accordingly *Philo* ſaith [b] the Manna is called, What is it? which is the general Expreſſion for all Things, but that which is more general is God, and the Second is the Word of God. He adds, that this Word is the Bread which God giveth us to eat, and is above all the World, more ancient and general than all the Creatures. The ſame *Philo* [b] makes the Rock in the Wilderneſs to be ſynonimous with the Manna, which he calls the moſt ancient of Beings, and the Divine Word.

THE ancient *Jews* explain'd likewiſe the ſeveral Prophecies of, and applied them, to the *Meſſias*: *Jonathan* and the *Jeruſalem Targum* expound the promis'd Seed *Gen.* III. 16. as an Oracle, which was to be fulfilled in the Days of the *Meſſias*. When *Eve* ſaith, *I have gotten a Man from the Lord*, *Jonathan* renders it, *I have gotten a Man, even the Angel of the Lord*. The *Jeruſalem Targum* expreſſeth the Words of *Jacob*, *I have waited for thy Salvation, O Lord*, thus: 'My Soul 'doth not deſire the Redemption of *Gideon*, the Son of '*Joaſh*, for that is but for an Hour, nor the Redemption 'of *Simeon*, tho' he has brought us ſome Deliverance: 'but my Soul expects that Redemption, even that Re'demption of thine, which thou haſt promis'd ſhould 'come to thy People *Iſrael* by thy Word.' The Pſalms XLV. and LXXII. and the Prophecies Iſai IV. v. 2. IX. 6. 7. XI. 1. XXVIII. 5. Jerem. XXIII. 5. Mich. V. 2. are by the *Chaldee Paraphraſts* expreſly applied to the *Meſſiah*, all which ſhews, they underſtood the true Meaning of their Prophecies, and were inſtruc-

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(a) Philo de Legis allegoriis, Lib. III. p. 852. (b) Phil. Quod deterior potiori inſidiari Soleat. p. 137.

ted

ted by Tradition how to apply them. S. *Peter* ſays therefore, *they enquired and ſearch'd diligently who propheſied of the Grace to come*. I. Pet. I. 10. We may add to this that ſeveral Precepts of the Ceremonial Law wanted to be explain'd, and that in the Talmud *Gemar Ketuvoth*, 106, and in *Shir haſhirim Rabba* 22, we are told there were תלמידי חכמים learned Prieſts, who inſtructed the others in the Functions of their Office, and taught them שחיטא והלכות זריקה· זקבלה וקמיצה. the Manner of killing the Beaſts in Sacrificing, of ſprinkling the Blood, and of offering the Incenſe.

II. THAT there were Traditions among the *Jews* in the time of *Jeſus Chriſt*, and of his Apoſtles, is a Point which can't be diſputed: When the Scribes, and the Phariſees ſaid to our Saviour, why do thy Diſciples tranſgreſs the Tradition of the Elders? He anſwer'd, why do you alſo tranſgreſs the Commandment of God, by your Tradition? And although he rejected thoſe Traditions, by which they made void the Law of God, yet he allowed of thoſe which tended only to inforce that Law, or to explain the Holy Writ: It was for this Reaſon, he ſaid to the Multitude, *The Scribes, and the Phariſees ſit in Moſes Seat, all therefore whatſoever they bid you obſerve, that obſerve and do, but do not ye do after their Works, for they ſay, and do not*. Matth. XXIII. v. 2. 3. The Apoſtles often made uſe of the Traditions of the *Jews*, to convince them of the Truth of the Goſpel: As the *Chaldee Paraphraſe* was a ſhort Explication of the Text of the Scripture, according to the Senſe of the moſt learned among the *Jews*, St. *Paul* who was inſtructed by *Gamaliel*, did penetrate into the moſt refined Points of their Traditions, and myſtical Interpretations, and from them he argued againſt their Teachers in his Epiſtles to the *Galatians* and to the *Hebrews*: It was by Tradition he knew, that the Names of the Magicians of *Egypt*, who withſtood *Moſes*, were *Jannes*, and *Jambres*. 2 *Tim.* III. v. 8. that when God gave the Law to *Iſrael* upon Mount *Sinai*, the Sight was ſo terrible that *Moſes* ſaid, *I exceedingly fear and*

tremble,

tremble, Heb. XII. 21. that when the firſt Teſtament was dedicated, *Moſes* ſprinkled with Water and ſcarlet Wool, and Hyſſop both the Book and all the People, *Heb*. IX. 19. It was from Tradition St. *Jude* related the Diſpute of *Michael* the Archangel with the Devil about the Body of *Moſes*, and the Prophecy of *Enoch*: The Revelation of St. *John* makes continually Alluſion to the publick Worſhip of God in the Temple, and particularly to the Solemnity of the Day of Expiation, and to the Sacrifices offered during the ſeven Days of the Feaſt of Tabernacles, all which Ceremonies were known by Tradition,

THE *Caraites* themſelves, as we have obſerved already, do not reject all Traditions in general, but only thoſe which have no Foundation in the Scriptures, or are contrary to them: R. *Mordecai* in his Treatiſe, c. 8. ſaith, 'We receive the Traditions, which our Doctors 'have tranſmitted to us as סבל הירושה והעתקה משלשלת, 'a hereditary Yoke, and a Doctrine handed down to 'us by an uninterrupted Succeſſion:' And Chap. 9. we read theſe Words of the Author of the Book *Matte Elohim*, 'The Foundation upon which we build are the 'Sentiments of *Shamai* and his *Sanhedrim*, from whom 'we have received our Doctrine, and the Copy of the 'Law:' According to R. *Jehuda ben Eliezer*, the Principles of the Religion of the *Caraites* are 1. כתוב the Scripture. 2. הקשה. Arguments or Reaſoning, and 3. סבל הירושה, the hereditary Yoke or Traditions. Several of their Doctors quote the *Miſhna*, and recommend the Study of it, as well as that of the *Talmud*, or the *Gemara*, They borrow from them, and from the Treatiſe *Pirke Avoth*, ſeveral Maxims, Phraſes, and Expreſſions, from all which it follows evidently, that the *Caraites* as well as the *Rabbiniſts*, have their Traditions, and that the only Difference is, that the Traditions of the former are fewer in Number, and not of the ſame Authority with the Written Law.

III. Af-

III. AFTER having proved, there were Traditions among the *Jews*, ever ſince the time of *Moſes*, it is neceſſary to examine, how theſe Traditions were propagated: The firſt Teachers in the *Jewiſh* Church were the Prieſts: As they had no Lands to cultivate, nor Trade to carry on, but lived upon Tythes, they had Leiſure to inſtruct the People: Being diſperſed throughout all the Cities of the *Iſraelites*, Opportunities enough offered to teach the Myſteries of Religion and the Moral Duties every where: That it was their Employment and Duty ſo to do, appears from the expreſs Order of God. *Levit*. X. 10, 11. where they are enjoined to explain the Law to all the People, to teach them the Difference between the Holy and the Profane, the Unclean and the Clean, and to judge in Controverſy: It is for this Reaſon *Malachi* ſaith, *The Prieſts Lips ſhall keep Knowledge, and they ſhall ſeek the Law at his Mouth*. Mal. II. 7. accordingly we read, that in the Reign of *Jehoſhaphat* the Prieſts went about throughout all the Cities of *Juda*, and taught the People. 2 *Chron*. XVII. 9.

WHEN the Prieſts began to degenerate and Men thereby became eſtranged from the Worſhip of God, the Prophets undertook to inſtruct and reprove the People. By the Word Prophet we are to underſtand not only one, who being endued with the Gift of Prophecy foretells future Events, but alſo one who is an Inſtructor, to others. *Abraham* is call'd a Prophet Gen. XX. 7. becauſe *he taught his Children and his Houſhold to keep the Way of the Lord*. Gen. XVIII. 19. When God ſaith to *Moſes*, *I have made thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet*. Exod. VII. 1. it is evident that by the Word נביא *Prophet*, he means no more than מתרגמן an *Interpreter*. Praiſing God with Songs and Inſtruments of Muſick in the Houſe of the Lord is called *propheſying with Harps, with Pſalteries and Cymbals*. 1 Chron. XXV. 1. 6. 7. and St. *Paul* generally chuſes to expreſs preaching the Myſteries and Duties of Religion by *Propheſying*. Rom. XII. 6. 1 Theſ. V. 20. In the *Chriſtian* Church God has appoint-

appointed among the different Officers Prophets, whoſe Office is to expound and interpret the Scriptures. *Epheſ.* IV. 11. 1 *Cor.* XIV. 31, 32. It is therefore manifeſt that the Prophets were Publick Teachers.

These Prophets had Schools, where they inſtructed their Diſciples and all the People in the Law of God. The firſt Inſtitution of theſe Schools, was probably about the time of *Samuel*, ſince there is no mention made of them, before the Account given us of *Saul*'s meeting and joining himſelf to a Company of Prophets at the Hill of God, 1 *Sam.* X. 5. We read of a like Company of Prophets, at *Naioth* in *Rama*, propheſying with *Samuel*, who ſtood as appointed over them. 1 *Sam.* XIX. 20. In the ſecond Book of *Kings* ſeveral other ſuch Schools are mentioned, as ſubſiſting in the Days of *Elijah* and *Eliſha*, as the Sons of the Prophets that were at *Bethel*, and others that were at *Jericho*. 2 *Kings* II. 3. 5. The Sons of the Prophets that were ſitting before *Eliſha* at *Gilgal*, Ch. IV. 38. the Sons of the Prophets who belonged to Mount *Ephraim*, ib. Ch. V. 22. and the College where a Propheteſs dwelt at *Jeruſalem*, ib. Ch. XXII. 14. Theſe Sons of the Prophets were their Diſciples, brought up under their Tuition and Care, and therefore their Inſtructors or Maſters were called their Fathers; *Eliſha* calls out to his Maſter *Elijah*, My Father, my Father, 2 *Kings* II. v. 12. and when one aſks, who is the Father of the Prophets at the Hill of God. 1 *Sam.* X. 12. he is underſtood to mean, who is their Head and Teacher: *Samuel*'s ſtanding as appointed over the Prophets at *Naioth*, or as *Jonathan* renders it, as teaching over them, and the Account of the Sons of the Prophets ſitting before *Eliſha* at *Gilgal* ſhew, that they were Governors and Inſtructors to their reſpective Pupils, and the Queſtion which the *Shunamite* was aſked by her Huſband, when ſhe was going to *Eliſha*, *Wherefore wilt thou go to him to Day, it is neither new Moon nor Sabbath*, 2 *Kings* ch. IV. 25. evidently proves that the People reſorted to the Prophets, at thoſe ſolemn Times, in order to be inſtructed by them in the Law of God.

To the Prophets ſucceeded the *Sopherim* or Scribes. After the Gift of Prophecy had ceaſed Publick Teachers were called Scribes, in imitation of *Ezra*, who is ſtiled *Sopher mahir*, a ready Scribe in the Law of *Moſes*. Ez. VII. 6. *the Scribe, even a Scribe of the Words of the Commandments of the Lord, and of his Statutes to Iſrael*, ib. v. 11. *A perfect Scribe of the Law of the God of Heaven*, v. 12. And in the third Book of *Ezra*, Αναγνώστης τοῦ Νόμου, Reader of the Law. Their Office was to teach the Law, to expound the Scriptures, to anſwer all Objections and Difficulties, to reſolve Caſes of Conſcience, and to direct the People in the Worſhip of God. They, as well as the Prophets had their publick Schools, where they inſtructed their Diſciples, and where ſome of the moſt learned among them preſided over them. The Author of the firſt Book of the *Maccabees*, Ch. VII. 12. ſpeaks of a Synagogue of Scribes, and *Eleazer* is called one, τῶν πρωτευόντων γραμματέων of the preſiding or chief Scribes. 2 *Maccab.* VI. 18: we read in S. *Luke*, Ch. II. 46. that there were Doctors ſitting in the Temple and teaching: Chriſt ſaith: *The Scribes and the Phariſees ſit* (as Teachers) *in Moſes Seat*, Matth. XXIII. 2. and it is related that thoſe of *Capernaum* were aſtoniſhed at the Doctrine of *Jeſus*, becauſe he taught them as one that had Authority, and not as the Scribes, *Mark* I. 22. They were called ſometimes Νὸμικοι Lawyers, and Νομοδιδασκαλοι, Doctors of the Law. It is true, ſeveral learned Men pretend theſe laſt were two Sorts of Teachers, different from the Scribes, but he that aſked Jeſus Chriſt a Queſtion tempting him and ſaying, *Maſter, which is the great Commandment in the Law?* is called in St. *Mark*, Ch. XII. 28. 32. ὁ γραμματεύς the Scribe, and εἷς τῶν γραμματέων, one of the Scribes; and in St. *Matthew*, Ch. XXII. εἷς ἐξ αὐτῶν Νομικὸς, one of the Phariſees, which was a Lawyer, and the ſame Perſons who are ſtiled γραμματεῖς Scribes, *Mark* II. 6. go under the Title of Νομοδιδάσκαλοι, Doctors of the Law, *Luke* V. 17. Their Authority was great, and it was by their Orders, that Jeſus Chriſt

was taken, examined, and condemned. *Mark* X. 33. *Luke* XXII. 2. *Triglandius*, *Alting*, and *Baſnage* endeavour to prove they were *Caraites* and rejected all Traditions, *Rhenferd* on the contrary ſaith, they were thoſe of the Phariſees, who taught publickly both the Law and the Traditions, but none of them give ſufficient Proofs of their Aſſertions: It ſeems to us very probable, that the Name of γραμματεὺς Scribe, denoted a certain Office, and not a Sect, and that there were Scribes or Teachers who were *Phariſees*, others who were *Sadducees*, and others ſtill, who were *Caraites*: The Talmud makes frequently mention of סופרי צדוקין the Scribes of the Sadducees; on the other hand *Gamaliel* was a Phariſee, and at the ſame time Νομοδιδάσκαλος, a Doctor of the Law. *Acts* V. 34. and what is ſaid of the Phariſees, *Matth.* XXIII. 6. is attributed to the Scribes, *Mark* XII. 39. *Luke* XX. 46. all this ſhews, that ſome of the Scribes, or as *Lightfoot* conjectures, thoſe at leaſt who were called Νομικοὶ, and Νομοδιδάσκαλοι were Phariſees, or as it is ſaid, *Acts* XXIII. 9. of the Phariſees Part, and that others differed from them.

SOME time before the Birth of Chriſt, the Teachers among the *Jews*, not contented to be called Scribes, carried their Vanity farther, and took the Title of *Rabbi*: We have already ſpoken of R. *Simeon*, the Son of *Shetach*, and R. *Juda*, the Son of *Tabbai*, who differ'd in their Opinions about Traditions, and gave Riſe to the two Sects of the *Rabbiniſts* and of the *Caraites*. After them *Hillel* and *Shammai* were the moſt famous of the Jewiſh Doctors: *Joſephus* the Hiſtorian (a) calls them *Pollio* and *Sammeas*, and relates that *Herod* having made himſelf Maſter of *Jeruſalem* ſpared their Lives, when he put all the other Members of the Sanhedrim to Death. *Hillel* was born at *Babylon*, in the Year of the World 3648. Though his Mother was deſcended from the Royal Blood of *David*, he ſuffer'd great Want and Poverty, his Thirſt after Learning was inſatiable: Being inſtructed by *Shemaïa* and *Abtalion*, he became very eminent in the Knowledge of the Law; when he was forty Years of Age, he removed with all his Family to *Jeruſalem*, where he was in great Favour with King *Herod*, and kept a publick School. The Jewiſh Hiſtorians [a] ſay, he bred up above a thouſand Scholars, of whom thirty were worthy, on whom the Divine Glory ſhould reſt, as it did upon *Moſes*, thirty for whom the Sun ſhould ſtand ſtill, as it did for *Joſhua* and twenty others of a middling Size: *Hottinger*[b] conjectures that the *Hellenians* of whom it is ſpoken in the Dialogue of *Juſtin Martyr* with *Tryphon*, were the Diſciples of *Hillel*, and ſhould have been called *Hellelians*: *Jonathan Ben Uzziel* the Author of the *Chaldee Paraphraſe* on the Prophets, was one of them. Some make *Onkelos* the Author of the *Targum*, or *Chaldee Paraphraſe* on the Law, contemporary with him: Others pretend this *Onkelos* ſurvived *Gamaliel* the Elder, and that he died eighteen Years before the Deſtruction of *Jeruſalem*, but Dr. *Prideaux*[c] is of Opinion, that *Onkelos* was before *Jonathan*, having written in better *Chaldee*, and that *Jonathan* did not tranſlate the Law, becauſe *Onkelos* had done it before him.

THE moſt eminent of *Hillel's* Scholars was *Shammai*, who afterwards differ'd from his Maſter in ſeveral Points, particularly about the Firſt Fruits, the Proſelytes, the Sabbath, and the Divorce. In a Conference they had together, in the Houſe of R. *Chanania*, at which their Diſciples were preſent, they agreed upon eighteen Decrees or Conſtitutions, but diſputing about ſome others, they fell from Words to Blows, and R. *Joſhua Onia* ſaith, that ſeveral of *Hillel's* Diſciples were then killed, from that Time they were divided into two Sects, בית הילל the School of *Hillel*, and בית שמאי the

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(a) Joſeph. Antiq. Lib. XIV. c. 28. & Lib. XV. c. 1.

[a] Zacut in Juchaſin, Gedalia, Ganz Tſemach David. [b] Hotting. Theſaur. Philolog. p. 42. [c] Prid. Connex. P. II. p. 535.

School of *Shammai*. The Rabbiniſts give the Preference to *Hillel*, they pretend he alone preſerved the Law and the Traditions; we read in the *Talmud*, that after the Diſciples of *Hillel* and *Shammai* had diſputed three Years, and both of them pretended, that the Deciſion was according to their Opinion, the *Bath-kol*, or Voice from Heaven ſaid: *Both are the Words of the living God, but the* [a] *Deciſion is according to the School of* Hillel. They repreſent *Shammai* as a moroſe, reſtleſs, and quarrelſome Man, and call his Diſciples חולקים, which by *Ephiphanius* is tranſlated [b] Μερισται, Diſſenters. The *Caraites* on the other Hand prefer the Deciſions of *Shammai*, they pretend that little or no Credit is to be given to the *Bath-kol*, or Voice from Heaven, which is only a Fable invented by the Rabbiniſts, in order to give Sanction to their Traditions; that if the Scholars of *Shammai* were fewer in Number, they were more learned, more diligent, and more ſtrict; that *Hillel* having ſubſtituted the practice of certain Ceremonies to true Holineſs of Life, and endeavoured to make the Yoke of the Law eaſy, it is no Wonder he had more Diſciples, than *Shammai*, who was more ſtrict, and endeavour'd to inforce the Law.

To *Hillel* who attained the Age of 120 Years, and was therefore called הילל הזקן *Hillel* the old, ſucceeded his Son *Simeon*, *Lightfoot* [c] and ſeveral others pretend he is the ſame *Simeon*, who *Luke* II. 25, 26, 27, 28. is called a Man juſt and devout, waiting for the Conſolation of *Iſrael*, and who took the Child *Jeſus* up in his Arms: *Gamaliel* his Son was his Succeſſor, at whoſe Feet St. *Paul* was brought up in the City of *Jeruſalem*, and taught according to the perfect Manner of the Law of the Fathers. *Acts* XXII. 3. and who ſpoke in Behalf of the Apoſtles, *Acts* V. 34. *Simeon* the Second, his Son, periſh'd in the Deſtruction of *Jeruſalem* by the *Romans*, but at the interceſſion of R. *Jochanan*, the Son of *Zaccai*, the Life of *Gamaliel*, *Simeon's* Son, was preſerved; this R. *Jochanan* was in great Favour with the *Roman* General, and afterwards Emperor *Titus*, who gave him Leave to retire to *Joppa*, and to build there a Synagogue and a School, in which he preſided, and taught publickly the Law and the Traditions: During the Space of Five Years, the abovesaid *Gamaliel*, Son of *Simeon* the Second, ſucceeded him, and after his Death *Simeon* the Third, *Gamaliel's* Son. R. *Akiba*, the Author of the Book *Jetzira*, of whom it is ſaid that he had 24000 Scholars, R. *Tarphon*, probably the ſame with R. *Tryphon*, who diſputed againſt *Juſtin Martyr*, and R. *Eliezer* taught publickly in the School of *Joppa*, and R. *Juda* the Saint, Son of *Simeon* the Third, at *Tiberias*. As there was a continued Series of Doctors among the *Jews*, ſo they had their publick Schools, of which after the Deſtruction of *Jeruſalem* the moſt famous were in *Judea* at *Joppa*, and at *Tiberias*, and in *Babylon* at *Sora*, at *Nehardea*, and at *Pumbeditha*.

HAVING proved that there were Traditions among the *Jews*, ever ſince the time of *Moſes*, and examined how and by whom they were preſerved and propagated, it is neceſſary to inquire, in what manner their Bulk increaſed, which was by ingrafting the Tenets of the Heathen Philoſophers into the Body of their own Divinity, by making a Hedge to the Law, and by collecting all the various Opinions and Sayings of their Teachers. *Selden* in his excellent Treatiſe *De Jure Naturæ & Gentium*, Lib. I. c. 2. and *Braunius* in his *Selecta Sacra*, Lib. V. Exerc. 2. quote a great many Paſſages of Jewiſh, Chriſtian and Pagan Authors, *Ariſtobulus* [a], *Joſephus* [b], *Clemens Alexandrinus* [c], *Juſtin* [d], *Euſebius* [e], *Theo-*

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[a] Talmud in עירובין f. 13. [b] Hotting. Theſ. Philol. p. 43.
[c] Lightfoot Hor. Talmud in Lucam.

[a] Clement. Alex. Strom. & Euſeb. Præp. Evang. L. IX. c. 6.
[b] Joſeph. cont. Apion. L. I. [c] Clem. Alex. Strom. æ.
[d] Juſtin Parænet. & Apol. 2. [e] Euſeb. Præp. Evang. L. IX.

Theodoret[a], *Ambroſius*[b], *Hermippus*[c], *Porphyrius*[d]; and *Numenius*[e], to prove that *Pythagoras*, *Plato*, and *Ariſtotle* have converſed with the *Jews*, and borrowed from the Law of *Moſes*, and from the Writings of the Prophets all their Learning and Morals, but the Authority of the Jewiſh and Chriſtian Writers is not a ſufficient Proof, and all what can be inferred from the Quotations of *Hermippus* and *Porphyrius* is, that *Pythagoras* and *Plato* agreed with the *Jews* about the Being, the Attributes and Unity of God, and the Immortality of the Soul: It appears on the contrary, that after the Captivity of *Babylon*, the *Jews* being diſperſed throughout all the World, and ſubject to the Kings of *Perſia*, *Syria* and *Egypt*, ſtudied the different Syſtems of the Heathen Philoſophers and borrowed many Things from them, as from *Pythagoras* the Pre-exiſtence of the Souls, and their Tranſmigration after Death; from *Plato* the Doctrine of the Demons, their Origins, Stations and Employments; from *Ariſtotle* the Opinion that the heavenly Bodies are animated; from *Anaximander* the Plurality of Worlds. We have already obſerved that *Simeon* the Son of *Shetach*, during his Abode in *Egypt*, learned of the *Egyptians* their Method of handling Divinity and Religion: What the *Rabbins* ſay of the Angels agrees perfectly with *Plato*'s Philoſophy, They pretend that both the מלאכים and the שדים, The Angels and the Genii have Bodies made of Fire, *Pſal.* CIV. 4. or of Water[f]. They aſſign to the Genii for their Habitation the upper Region of the Air, and affirm that dwelling in the Spheres of the Elements they foreſee future Events, and learn them from the Princes of the Planets[g]. They divide the Angels into ſeveral Claſſes, of whom ſome animate the heavenly Bodies, others preſide over the Earth, and others are the Guardians and Protectors

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[a] Theod. Therapeut. L. II. c. 6. [b] Ambraſ. ad Pſal. 118. [c] Origin cont. Celſ. L. I. [d] in vita Phythagora. [e] Heſychius & Suidas. [f] Bereſhit. Rabba. [g] R. Bechai.

of

of the ſeveral Countries and Nations. They conclude from *Deuter.* XXXII. 8. that the LXX different Nations and from *Daniel* X. 13. that each of theſe Nations has an Angel for its Ruler and Protector, that the Archangel *Michael*[a] preſides over the *Iſraelites*, *Raphael* over the Empire of *Perſia*, *Jurka*[b] over Hail, *Gabriel* over the Fire: They make of the Angels a kind of Mediators between God and Men, and in אור חדש Fol. XX. it is ſaid, that every Man hath his Angel, who is his *Mazzal* or Interceſſor, and who preſents his Prayers to God, intreating him to hear them. They add that there is nothing in the whole Univerſe, not even the leaſt Herb, that is not under the Care of a particular Angel, who preſides over it.

THE three famous Sects among the *Jews*, *viz.* the *Phariſees*, the *Sadducees*, and the *Eſſenes*, differed chiefly in their Syſtems of Philoſophy, *Joſephus*, who in his *Antiquities of the Jews*, *Lib.* XIII. c. 9. calls them τρεῖς αἱρέσεις, three Sects, ſpeaks of them *Lib.* XVIII. c. 2. under the Name of τρεῖς φιλοσοφίαι, three Philoſophies: He informs us in the firſt of theſe two Paſſages, that they differ'd περὶ τῶν ἀνθρωπίνων πραγμάτων, about Human Things, or Philoſophical Queſtions; and in the ſecond he expreſſeth himſelf thus: Ἰουδαίοις φιλοσοφίαι τρεῖς ἦσαν, ἐκ τοῦ πάνυ ἀρχαίου τῶν πατρίων ἥτε τῶν Ἐσσηνῶν, καὶ ἡ τῶν Σαδδουκαίων τρίτην δὲ φιλοσοφοῦν οἱ φαρισαῖοι λεγόμενοι. *The Jews from ancient Times had three Syſtems of Philoſophy, that of the* Eſſenes, *that of the* Sadducees, *and the third, which thoſe called* Phariſees *ſtudied and taught.* The Phariſees were the moſt numerous, and as St. *Paul* obſerveth, the moſt ſtricteſt Sect, not only the learned Men, but alſo the common People ſided with them: They were *Stoics*, and ſubmitted all Things to Fate: *Joſephus*[a] ſaith εἱμαρμένῃ καὶ θεῷ προσάπτουσι πάντα, *they aſcribe all Things to Fate and God:* according to them it is in Man's Power to do Good or

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[a] ילקוט חדש f. 46. [b] Gem. פסחים f. 118. [c] ילקוט חדש f. 147. [d] Joſeph. de Bello Jud. Lib. II. c. 12. Antiq. Lib. XIII. c. 9. & Lib. XVIII. c. 2.

Evil,

Evil, but not without the Direction and Aſſiſtance of Fate. The *Sadducees* were of the Sect of *Epicurus*, and denied the Exiſtence of Angels and Spirits, or that there was a future State: The *Jews* under the *Aſmonean* Princes were grown powerful and rich, their Wealth produced Luxury and Vice, to free their Conſciences from the Fear of Puniſhment, they embraced thoſe impious Tenets of the *Epicurean* Philoſopher. As at *Rome* in *Cicero*'s time, the chief of the Senators and of the Nobility were *Epicureans*, and the others *Stoics*, ſo among the *Jews* their learned Men, and the common People were *Phariſees*, but the Men of Vanity and Riches, as it appears from the Scriptures and from *Joſephus*, were *Sadducees*. The Deſcriptions which the ſame *Joſephus* and *Philo* the *Jew* give us of the *Eſſenes*, and of their peculiar Way of living, ſhew they were *Pythagoreans*. All theſe Sects borrowed ſeveral Tenets from the Heathen Philoſophers, and ingrafted them into the Body of their Traditions, and therefore it is no Wonder the Bulk of theſe Traditions increaſed ſo much.

THE ſecond Mean by which the Number of the Traditions increaſed among the *Jews*, was the pretended Decree of the Men of the Great Synagogue, related in *Pirke Abbot*, *Be ſlow in Judgment*, *inſtruct a great many Diſciples*, and ועשו סיג לתורה, *make a Hedge to the Law*. After the Captivity of *Babylon* Iniquity abounded, Men's Defects, in what is good were innumerable, and their Practices of what is ill incorrigible. The Author of the ſecond Book of *Eſdras*, ch. XV. 6. deſcribes the Corruption of Manners in that Age thus, *Wickedneſs has exceedingly polluted the whole Earth, and their hurtful Works are fulfilled:* The Judges were Evening-wolves, who loved Gifts, and followed after Rewards: The Prieſts polluted the Sanctuary, did Violence to the Law, and profaned the Covenant. The People neglected the Worſhip of God, and the Practice of Virtue: Infidelity and Wickedneſs prevailed, Scoffers made a Scorn of Religion, and thoſe who called themſelves the People of God, fell into all the Vices of the Heathen Nations.

To find out a proper Remedy againſt this univerſal Corruption, and to bring about a true Reformation, it is ſaid, the Men of the *Great Synagogue* recommended to the Judges to be ſlow in judging, to the Prieſts to inſtruct a great Number of Diſciples, and to the Scribes to make a Hedge to the Law, in order to terrify the People from breaking thro' it. Actions indifferent in themſelves were then prohibited or commanded, to the End that bad Actions might be more carefully avoided, and good ones promoted and practiced. The Deſign was certainly innocent and good, but by theſe Means Human Inventions were by Degrees ſubſtituted to the Law of God; mere external Forms and Precepts took place of the eternal and unchangeable Duties of Religion and Piety; the real practice of true Virtue was neglected, the moſt eminent Men for Learning and Holineſs of Life, Phariſees, Scribes, Doctors, and Expounders of the Law, became very ſtrict and jealous even to Superſtition, in obſerving the Rites and Ceremonies of the Law, in outward Purifications; in the waſhing of Pots and Cups, and the like: While they took no care at all to purify their own Minds from all Unrighteouſneſs, and to practice thoſe great Duties which are briefly ſummon'd up in the Love of God and of our Neighbour.

THE third Means, by which the Bulk of the Traditions among the *Jews* increaſed, was by collecting all the various Opinions and Sayings of their Teachers. After the Death of *Simeon the Juſt*, there aroſe a ſort of Doctors called *Tannaim*, who made it their Buſineſs, to ſtudy and explain the Oral Law or Traditions, which had been received and allowed by the Ancients, and to draw from them Inferences, which they ingrafted into the Body of thoſe ancient Traditions: The *Jews* give to theſe Doctors all ſorts of Elogies, and aſcribe to them the Privilege of ſpeaking to Angels, of commanding Devils, and of reſtraining Sorcerers: Among their Sayings, there are ſeveral excellent Precepts of Morality, and uſeful Maxims; as when *Simeon the Juſt* ſaid; *The World was built upon the Law, upon Religious Worſhip,*

and the Retribution of Benefits; and *Joſe*, Son o *Jochanan* in order to recommend Charity and Hoſpitality expreſſed himſelf thus, *Let the Door of the Houſe that is towards the Highway be open'd:* but to thoſe uſeful Maxims, they added many ridiculous Deciſions, and bold Hyperboles: By theſe Means the Bulk of their Traditions was ſo conſiderably enlarged, as to exceed the poſſibility of being conveyed by Word of Mouth.

In order to preſerve them from being forgotten and loſt, R. *Juda* the Son of Simeon, ſirnamed *Hakkadoſh* the *Saint*, who was Rector of the School of *Tiberias*, in *Galilee*, and Preſident of the Sanhedrim, made in the time of the Emperor *Antoninus Pius* (with whom he was in great Favour) a Collection of all the Decrees, Statutes, Deciſions, and Sayings of the *Chakamin*, or Wiſe Men, and of all the Ordinances that had been made, as well by the pretended Men of the Synagogue, as by the Council and the *Tannaim*, which Collection he called the *Miſhna*. This Work was compleated about the 180th Year of the Chriſtian *Æra*, and is divided into ſix Parts. The firſt runs upon the Diſtinction of Seed in the Fields. The ſecond regulates the Obſervation of Feaſts. The third treats of Women and determines matrimonial Cauſes. The fourth turns upon the Suits, that proceed from Commerce. The fifth Part reſpects Oblations. And in the laſt is examined all that is neceſſary to Purification. As this Book is a *Code* of the Canon, and Civil Inſtitutes of the Jews, it was received with great Applauſe, and R. *Gamaliel* Son of R. *Juda the Saint*, who ſucceeded his Father in the Headſhip of the Captivity, and in the Preſidentſhip of the Sanhedrim, had it approv'd by all the Nations.

Tho' the *Miſhna* ſeemed a compleat Book, yet two conſiderable Faults were obſerved in it, one that it was very confus'd, reporting the Opinions of different Doctors, and contrary Deciſions, without determining, which of them deſerved the Preference: the other, that it reſolved only a ſmall Part of the Doubts and Queſtions,

which were debated among the *Jews*: To remedy theſe Diſorders R. *Jochanan*, with the Aſſiſtance of *Rab* and *Samuel* two Diſciples of R. *Juda* the *Saint*, wrote a Commentary upon it, which he call'd the *Gemara*, or Complement, becauſe the *Miſhna* being fully explained by it, all the traditionary Doctrines of the *Jews* were thereby compleated: This *Gemara* with the *Miſhna*, is what the Jews call the Jeruſalem *Talmud*: It was not finiſh'd before the Reign of *Diocleſian*, whoſe Name is mentioned in it.

As the Jeruſalem *Talmud* contained the Opinions of a ſmall Number of Doctors, was written in a barbarous Language, ſuch as was ſpoken in *Judea*, when corrupted by a mixture of ſtrange Nations, and by conſequence was obſcure and hard to be underſtood, the Babylonian Doctors call'd *Amoraim*, undertook a new Explication of the Traditions contained in the *Miſhna*. R. *Aſa*, who kept a School at *Sora*, near *Babylon*, began to write a Commentary upon them, which after his Death was finiſh'd by his Sons and Scholars. This Commentary is call'd the *Gemara* or *Talmud* of *Babylon*; It was publiſh'd in the ſixth Century, and is now chiefly followed by the Rabbiniſts, who look upon it as a compleat Syſtem of Divinity, Moral, Civil and Cannon Law: All their learned Men place their Studies in this Book, and none can be Teacher in their Schools or Synagogues without underſtanding it.

If the *Talmud* was received with great Applauſe by the Jews: the Chriſtians look'd upon it as a Book very pernicious, abounding with ridiculous Fables, inſignificant Deciſions, and manifeſt Contradictions. The Emperor *Juſtinian* in his 14th *Novel*; *Lewis* the Saint, King of France in the Year 1240. *Philip* IV. King of Spain; the Pope *Gregory* the IXth. *Innocent* the IVth. *Honorius* the IV. *John* the XXIIth. *Clement* the VIth. *Julius* the IIId. *Paul* the IVth. *Pius* the Vth. *Gregory* the XIIIth. *Clement* the VIIIth, &c. forbid the reading of it: The Cardinal-Inquiſitors at Rome, by a Decree

made in the Year 1563. and confirmed afterwards in the Year 1627. order'd all the Copies of it to be burn'd: In Conſequence of which, the famous Library of the Jews at *Cremona*, was in the Year 1569 plunder'd, and about 12000 Copies, as well of the *Talmud*, as of other Rabbinical Books committed to the Flames. About the Year 1580, a Jew call'd *Pfeffercorn*, who had turn'd Chriſtian, endeavour'd to perſuade the Emperor *Maximilian* the Iſt, to order all the Jewiſh Books to be burn'd; the Emperor conſulted about it *John Reuchlin*, a Man famous for his Skill in Hebrew, Greek, Latin, and ſeveral other Parts of Learning, who adviſ'd the burning of two Jewiſh Books, *viz.* *Nizzachon*, and *Toledos Jeſhu*, becauſe they were full of Blaſphemies againſt CHRIST, and againſt the Chriſtian Religion, but he told, that it was neither poſſible nor profitable to deſtroy all the other Books of the Jews, and particularly all the Copies of the *Talmud*: He was very much hated by the Monks, for this Advice: *Hoogſtraten* a famous Divine at *Cologn* wrote ſeveral virulent Tracts, againſt him; the Univerſity of *Paris* declared for *Hoogſtraten*; the other Divines of *Cologn*, and all the Monks eſpouſed his Opinion,; the Elector of *Mentz* paſſed Sentence againſt *Reuchlin*, and his Book written in Defence of his Advice, was publickly burnt at *Cologn*; *Reuchlin* appealed to *Rome*, where the Cauſe was ſuperſeded and Proſecution ſtopp'd.

ALTHO' after the Reformation ſeveral learned Men applied themſelves to ſtudy the *Talmud* and other Rabbinical Books, yet there are ſome who look'd upon them as Books not only uſeleſs, but even pernicious: *Baſnage* in his Hiſtory of the Jews ſays: "The *Talmudiſts* "boldly make Anachroniſms, write the groſſeſt Abſur-"dities, and without any ſcruple of Conſcience corrupt "the Truth of Hiſtory:" And others pretend that both the *Miſhna* and the *Gemara* are full of Blaſphemies, Fables, and Contradictions.

To prove this Aſſertion, they quote ſeveral Paſſages from the

the *Talmud*, where it is ſaid, that God laughs,[a] weeps,[b] laments, and ſaith, *Wo unto me, becauſe I have deſtroyed my Houſe, burnt my Palace, and carried my Children in Captivity*,[c] pray's,[d] wears Frontlets,[e] and ſtudieth the Law;[f] the Deſcription of Birds, Reptiles, Fiſhes and Vegetables of a monſtrous Size; the Fables of the travelling of Ground, and of the ſpeaking of Trees, Mountains and Stones; the Opinions of the Rabbins concerning the Meſſiah; the time of his Appearing; his gathering the Jews from all Nations and Parts of the World, his conducting them to the Land of *Canaan*; the Royal Banquet, to which he ſhall invite them, when ſitting at a golden Table, they ſhall feaſt upon the great Ox *Shor Habbor*, or *Behemot*, the monſtrous Fiſh *Leviathan*, the Female of the *Leviathan*, which ſhall be ſerved as Salt-Fiſh, and the roaſted Fowl *Barjuchne*; their Account of the Marriage of the Meſſiah and of his Children, &c.

IT can't be denied that there are ſeveral Things related in the *Talmud*, which, taken in a literal Senſe, ſeem ridiculous and abſurd, but the moſt Learned among the Jews look upon them as ſo many סימן Parables, and explain them in a myſtical Senſe: The Rabbins for the more delightful Entertainment of the People, indulg'd themſelves in the ancient and uſeful way of Inſtructing by Metaphors, and figurative Expreſſions; Their Books abound every where with Parables, Similitudes, and Figures of Speech: if accordingly we take ſeveral Paſſages of the Talmud in a Myſtical Senſe, we find, that far from being ridiculous and abſurd, they contain very uſeful Maxims: To give an Inſtance of it, It is ſaid in the *Gemara* that *Raf* and *Shemuel* diſputed together, one pretending that הדו בתחלת העולם וכוש סוף העולם *Hodu* was ſituated at the beginning of the World, and *Cuſh* at the end of it, and the other affirming

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[a] Avoda Sara, c. I. p. 13. [b] Rabboth fol. 289. [c] Ibid. [d] Berachot. c. I. fol. 7. [e] Ibid. f. 6. Jalkut, f. 58. [f] Avoda Sara, f. 3. Jalkut Shimeon. P. II. f. 50.

firming that they lie contiguous and border one upon the other. In a literal Senſe it ſeems a ridiculous Contradiction to ſay that *Hodu* and *Cuſh*, *India*, and *Ethiopia* are the two oppoſite Extremities or Bounds of the World, and that they lie contiguous, but R. *Joſes Iſerlis* [a] explains this in a myſtical Senſe, and ſaith that עולם ſignifies עולם קשן Μικρόκοσμον, Man, *Hodu* the time of his Birth, *Cuſh* the Darkneſs of Death, that theſe are the two Extremities or Bounds of Man's Life, which being ſhort, they are ſaid to lie contiguous: It is evident from this that there are ſeveral Expreſſions in the Talmud, which are not to be taken לפי משמעו in a literal Senſe, but muſt be explained myſtically.

We proceed now to explain the myſtical Senſe of the ſeveral Paſſages of the *Talmud*: When it is ſaid in *Avoda Sara* that God laughs: and *Rabboth* that he weeps, and laments; it is obvious to any Man's Capacity, that no more is meant by it, than that God acts as Men are wont to do, when they are pleaſed or diſpleaſed; we find the ſame Expreſſions in the holy Writs; *David* ſaith: *He that ſitteth in the Heaven ſhall laugh*, Pſ. II. 4. And we read Judg. X. 16. that *his Soul was grieved for the Miſery of Iſrael.* God ſpake to us in the Language of Men, and aſſum'd to himſelf all the Paſſions of human Nature; he is deſcribed as rejoyced at the Virtues of Men, and grieved at their Sins, not that the divine Nature can be capable of Rejoycing or Grief, but becauſe Men are wont to rejoyce when they can reward the Virtuous for their good Actions, and to grieve, when others do amiſs, ſo that they are forced to puniſh them.

As for God's praying, the Author of the Jewiſh Book *Caphter Vaphærach* pretendeth it was to be underſtood figuratively, and in the ſame Senſe it is ſaid Deut. V. 29. that God wiſh'd, *O that there was ſuch a Heart in them, that they would fear me, and keep all my Commandments*

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[a] מ״ר״ד״ין S. Comment. Myſtic. in Megillam Eſther f. 3.

allways ;

allways; And indeed it is inconſiſtent with the Notions the Jews have of the Divine Nature, to believe in a literal Senſe that God prayeth; the firſt and fundamental Point of their Doctrine is, that God is the Author of the Univerſe; that all Things whatſoever both in Heaven and Earth, were created by him, and are under the Care of that All-wiſe and bountiful Providence, that it is in his Power to deſtroy them: and that if all things ſhould periſh, his Happineſs would not be diminiſhed nor changed, that he is ſelf-ſufficient to his own Happineſs, and ſtands in no Need of any thing or Perſon: They acknowledge that God is אדון הכל וכלם צריכין לו ומתפללין לפניו the Lord of all the World, and that all ſtand in Need of him and pray to him, but that he having no Superior cannot pray, for למי יתפלל הוא. to whom could he pray? By ſaying therefore, God prays, wears Frontlets and ſtudies the Law, the Rabbins only intended to teach us, that the Practice of theſe Duties is acceptable in the Sight of God, and to encourage us to perform them carefully, in ſetting ſuch an excellent Pattern before us, in telling us, God himſelf, (or as others explain it, the Meſſiah) prays and reads the Law.

The Rabbins in the Talmud *Gemar*. פסחים fol. 54. tell us, that ſeven things were created before the World, *viz.* the Law, Repentance, the Garden of *Eden*, *Gehinnom*, the Throne of Glory, the Sanctuary, and the Name of the *Meſſiah*; or according to others, the Garden of *Eden*, the Law, the juſt People, the *Iſraelites*, the Throne of Glory, *Jeruſalem*, and the *Meſſias* Son of *David*: *Petrus Galatinus* in his *Arcana Cathol. Verit.* L. III. c. 15, takes great Pains to refute this fooliſh and ridiculous Opinion as he calls it, but R. *Eliezer* [a], *Bereſhit Rabba* [b], *Jalkut Shimoni* [c], *Jalkut Rubeni* [d], R. *Salomon Verga* [e], and the Author of the

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[a] פרקי אלעזר. [b] Fol. 3. c. 3. [c] Fol. 7. Col. 1. [d] Fol. 13. col. 4. [e] in שבט יהודה, p. 256. [f] Fol. 86. 87.

Book

Book *Capbitor vapharach*[f], explain this myſtically, and ſay, thoſe things were not created actually before the World, but that God from all Eternity in his Decrees and Purpoſes intended chiefly to create them; this Explication has been approved by the learned *Hadrian Reland*[g], *Hackſpan*[h], *Vorſtius*[i] and *Wegner*[k].

In order to teach us that *Adam* was the Father of all Mankind, or as St. *Paul* obſerveth, that God has made of one Blood all Nations of Men for to dwell on all the Face of the Earth, *Acts* XVII. 26. R. *Allir* in the Talmud-Treatiſe entitled *Sanhedrim*, ſaith, "The Duſt "out of which the Body of the firſt Man was form'd, "was gather'd from all the Corners of the Earth." There is a Paſſage in the Treatiſe *Chagiga*, concerning the prodigious Size in which *Adam* was created, which runs thus. "R. *Eliezer* ſaith, that the firſt Man reached from "the Earth to the Firmament of Heaven, but that after "he had ſinned, God laid his Hands on him, and redu-"ced him to a leſs Size," and which is an Emblematical Deſcription of the State of Innocency, and the Fall of Man. When it is ſaid, that the whole Creation came to worſhip *Adam*, that the Miniſtring Angels themſelves were deceived in him, and were about to ſay to him, *Holy*, *Holy*, &c. ſuppoſing him to be God, the Meaning of it is that the Firſt Man was created in the Image of God. The Light which God created in the Beginning, and by Means of which *Adam* could view the World from one End to the other, is a lively Deſcription of the great Knowledge the Firſt Man had of Divine and Humane Things, and of the many Revelations he receiv'd from God. The *Net* יצר הרע or *Evil Nature*, in which *Eve* as ſoon as ſhe had eaten of the forbidden Fruit was entangled, and by which *Adam* after he had likewiſe taſted that Fruit, was preſently govern'd, ſhews

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[a] de Relig. Muhammed. P. I. p. 53. [b] Syllog. Diſput. Theolog. & Philol. p. 165. [c] Vorſt. Animadverſ. in Pirke R. Eliezer, p. 151. [d] Diſput. de Filiat. Meſſiæ aterna ad Pſ. 72. v 17. p. 12. ſeq.

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the Opinion of the *Jews* concerning Original Sin and the Corruption of Human Nature.

The Aſcent of *Moſes* into Heaven to fetch down the Law; the ſtrange Adventures he met with; the great Fear he was put into; the great Company of Angels who ſurrounded the Throne of Glory, at the Sight of whom he trembled, and the Anſwers he gave to them upon their inſiſting to keep the Law to themſelves: It is written in the Law, *I am the Lord thy God that brought thee out of the Land of* Egypt; Have you ſerv'd in *Egypt?* It is written, *Thou ſhal't have no other Gods but me:* Have you any Idolatry amongſt you, &c. are related in order to teach us four Things. 1. That *Moſes* receiv'd his Law from God. 2. That this Law was given to *Moſes* by Angels, or, as St. *Paul* ſaith, that it was ordain'd by Angels in the Hand of a Mediator, *Gal.* III. *v.* 19. 3. That when the Law was given to the *Iſraelites* on Mount *Sinai*, the Sight was ſo terrible, that *Moſes* himſelf trembled with Fear, *Heb.* XII. *v.* 21. 4. The Fitneſs of the Law of *Moſes*, which was adapted to the true Nature, Circumſtances, and Relations of Things and Perſons, and by Conſequence fit for the Society of Men upon Earth, but not for that of Angels in Heaven.

The Deſcriptions of Eggs, Birds, Reptiles, Fiſhes, and Vegetables of a monſtrous Size, are manifeſtly Hyperboles; *R. Aſar* obſerveth, that there are three Sorts of מדרשים or Allegories, ſome of which are גוזמא Hyperboles, becauſe it is ſaid in the Chapter גיד הנשה The *Chacamim*, or Wiſemen, ſpeak Hyperbolically, as for Inſtance, Cities fortified unto Heaven, &c. others that are to be explain'd according to the uſual Senſe and Conſtruction Men in general put upon Hyperboles, ſuch are the Sayings of *Rabba barbar Hanra* in the Chap. המוכר and others which are מעשי נסים miraculous Hiſtories. The Eaſtern Nations were, and are ſtill very fond of Hyperboles; we find ſome even in the Holy Writs, *Maimonides* in *More Nevoch.* L. 2. c. 47.

quote

quotes ſeveral Hyperboles of the Prophets: The *Talmud*-Treatiſes *Gittin* 41. 3. *Bava Metzia* 31. 2. and *Nedarim* 2. 1. tell us, that when Mention is made of Cities fortified, &c. דבר התורה כלשון בני אדם, the Law ſpeaks in the Language of Men, and in the *Gemara*, Ch. *Gittin* 58. 1. and *Erachim* ch. 12. we read, that what is related in the *Talmud*, of the Sound of the *Magrepha*, or Water-Organ in the Temple of *Jeruſalem*, and of the Opening of the Gate of the Temple being heard at *Jericho*; of the 300 Buſhels of Aſhes ſwept from the Altar of Burnt-Offerings, of the Veil of the Temple, which when it was waſh'd requir'd the Aſſiſtance of 300 Prieſts, and of the golden Vine in the Porch of the Temple, is not to be underſtood לפי הפשט, in a literal or hiſtorical Senſe, but על דרך גוזמא והבאי, hyperbolically, according to the uſual Stile of the Eaſtern Nations.

As Hyperboles were frequent, ſo Mythology was in the higheſt Eſteem among the Ancients. The *Egyptians*, who were in great Reputation for their extenſive Knowledge in all Arts and Sciences, deliver'd their Notions in Hieroglyphicks, and among the other Nations there was hardly any Man of Learning and Note, who did not for the better Entertainment as well as Inſtruction of the People write Fables, and make Uſe of Parables and Allegories; *Jotham* to convince the Men of *Shechem* of their Folly to have made *Abimelech* King over them, makes Uſe of a Fable, telling them how the Trees went forth to anoint a King, and what Converſation they had among them, *Judg*. ch. IX. The Cuſtom of propounding Riddles was as old as *Samſon's* Time, *Judg*. XIV. *v*. 12. *Nathan* the Prophet, and the Woman of *Thekoa*, came to *David* with a Parable, 2 *Sam*. XII. 1. *Jehoaſh*, King of *Iſrael*, ſent a Meſſage of the ſame Nature to *Amaziah*, King of *Juda*, 2 *Kings* c. XIV. 9. and *Cyrus* anſwers the Petitions of two Nations to him in a ſhort Parable, *Herodor*. l. 1. c. 141. To underſtand a Proverb, and the Interpretation of it, the Words of the Wiſe, and their dark Sayings, is the

beſt Deſcription *Solomon* could give of Wiſdom, *Prov*. I. *v*. 6. and the Author of *Eccleſiaſticus ch*. XXXIX. *v*. 1, 2, 3, tells us, that the Learning of ancient Times conſiſted in dark Parables and the Secrets of grave Sentences. It was foretold of the *Meſſias*, in particular, that he ſhould ſpeak in Parables, *Pſ*. LXXVIII. *v*. 2. accordingly we read in the Goſpel, that he ſpake to the Multitude in Parables, and that without a Parable he ſpake not unto them, *Matth*. XII. *v*. 34. The Authors of the *Talmud* made uſe of the ſame Method, and therefore many of their Paſſages, which ſeem to us ridiculous and obſcure, were plain and inſtructive in the Age in which they were written. *Maimonides* in *More Nevochim*, Preface and Chap. XLII. Part 3. obſerveth, that in ancient Times the Way of teaching was by Riddles and Parables, which were then perfectly underſtood, and that the Poets made uſe of the ſame Method; ſeveral of the moſt learned Chriſtians, are of the ſame Opinion: *Majus* in his *Synopſis Theologiæ Judaicæ* p. 5. and *Galatinus in Arcan. Cathol. Verit*. l. 1. c. 7. obſerve that many Things in the *Talmud* ſeem ridiculous Fables to thoſe who do not conſider that according to the ancient and uſeful Way of inſtructing the People, ſeveral theological, philoſophical, and moral Truths were convey'd to them by Fables, and *Gaffarell*, in his *unheard of Curioſities*, expreſſeth himſelf thus, If *Eſop's* Fables are eſteem'd, becauſe they contain uſeful Maxims: If the ancient Philoſophers and Poets made uſe of them in order to entertain, and to inſtruct the People: If even in the Scripture we are told, that the Trees converſ'd together, why ſhould we condemn the ***Rabbins*** for having made uſe of the ſame Method.

MAIMONIDES lays down [a] as a fundamental Rule for the Explication of the Scriptures, that we muſt attend to the main Scope and Deſign of Parables, and not inſiſt upon every Word, and Circumſtance: If we follow

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[a] Maimonid. More Nevoch. Preface.

this Rule in the Explication of the *Talmud*, as well as in that of the Scripture, nothing will be more eaſy, than to ſhew the true Signification of many Paſſages in it, which ſeem obſcure. It is ſaid in the *Talmud*-Treatiſes *Sanhedrim* and *Chollin* [a], that the Earth did leap towards *Abraham*, towards *Eliezer* his Servant, and towards *Jacob*; this ſeems fooliſh and ridiculous, but the only Deſign of it is, to let us know the Alacrity and Speed with which they proceeded in their Journey; the Divine Providence which preſerved them whereſoever they went, and proſper'd their Way, and the good Succeſs they had: The Account of ſeveral of the *Rabbins* [b] having attained to underſtand the Languages of Beaſts, Birds, Trees, Herbs, Mountains, and Vallies ſignifieth no more than their having made great Improvements in the Study of Natural Philoſophy, and their being able to give a rational Account of the Works of Nature; the Secret of underſtanding every Thing, by rightly underſtanding the SHEMHAMPHORASH [c], which is taught in the Treatiſe, entitled *Majan hachochma*, is deſign'd to inſtruct us, that God knows all Things, even the Thoughts of the Reins, and that all our Knowledge cometh from him, and is in him.

THE ancient Aſtronomers before *Copernicus* were almoſt all of Opinion, that the whole Sphere of Celeſtial Bodies turn'd round the Earth within the Space of four and twenty Hours; the *Jewiſh Rabbins*, in order to explain this to their Diſciples, invented the Fable of *Rabba* Grandſon of *Channa*, who put his Bread-Baſket againſt the Window of the Firmament, which when he had finiſh'd his Prayers he could not find again, but was told by a Merchant of the *Iſhmaelites*, that the Globe of the Firmament, which turns about, took it along with it, and that the next Day the Globe being return'd, the Window of it would be where it was before, and he would find his Baſket. [d]

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[a] Traditions of the *Jews*, vol. I. p. 121. [b] Ibid. p. 131. [c] Ibid. [d] Ibid. p. 104.

As for the Speaking of Mountains, Trees, Stones, &c. we may apply to the *Rabbins*, what the *Author of the Enquiry into the Life and Writings of Homer* ſaith of the Eaſtern Nations. Their moral Inſtructions were Allegorical Tales, and it was common amongſt them to give Life to inanimate Things, and to cloath them with a Perſon and proper Attributes: The Mountains and Stones quarrelling with one another, the former ſaying, *Upon me ſhall the Law be given*, and the latter diſputing upon which of them the Righteous (*Jacob*) ſhould lay his Head, are Allegorical Deſcriptions of the Holineſs of the Law, and the Providence of God who protected *Jacob* in his Journey.

THE Traditions of the *Jews* concerning the *Meſſiah*; the Time of his coming; his gathering the *Jews* from all the Corners of the Earth; his conducting them into the Land of *Canaan*, and his inviting them to a Royal Banquet, where they are to feaſt upon the great Ox *Schor Habber*, or *Behemoth*; the monſtrous Fiſh *Leviathan*, and the roaſted Fowl *Bar-juchne*, deſerve a particular Attention. The *Rabbins* repreſent the *Schor* or *Behemoth* as a horrid Monſter of a huge Bulk, which eateth up every Day, the Graſs upon a Thouſand Hills. Pſ. 50. v. 10. the *Leviathan* is a monſtrous Fiſh, created Male and Female, but the Female whereof has been ſlain immediately, and laid up in Salt, to prevent the Deſtruction of the World; and *Bar-juchne* is a Bird, whoſe Magnitude may be conjectur'd from the Talmudical Account of an Egg of this Bird, which fell out of the Neſt, and beat down Three Hundred tall Cedars, the White of it overflowing Threeſcore Villages. This has given Occaſion to the Tranſlator of this Treatiſe to make this ſarcaſtical Exclamation; "It muſt be pleaſant Work for the Imagination of the Reader to figure out the Cookery, the Fires, the Pots, and the Spits, which are to be going upon this Occaſion." [*]

NO Man of Senſe will deny, that the Rabbinical Account of the Royal Banquet, which the *Meſſiah* is to cele-

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[*] Tradit. of the *Jews*, Vol. II. p. 216.

celebrate with great Plenty, Pomp and Rejoicing, if taken in a literal Senſe, is ridiculous, but the learned *Paulus Fagius*, in his פרקי אבות has very judiciouſly obſerv'd, *Sed veteres Judæorum Rabbinos aliud myſterium hac de re prodere voluiſſe qualia & alia multa apud illos inveniuntur:* I know the old Jewiſh Rabbins did deſign to teach by this another Myſtery, as many others like this, one may find in their Books; and he adds, *Tu per convivium ſummam illam ac æternam felicitatem, quâ juſti in ſaturo Sæculo perfruentur intellige. Tum nimirum edent & devorabunt Leviathan illum hoc eſt Satanam, cum viderint illum cum omnibus miniſtris ſuis in æterna præcipitari Tartara.* By this Feaſt you are to underſtand that conſummate and everlaſting Bliſs, which juſt Men are to enjoy in the World to come; for then they will eat and devour that *Leviathan*, that is to ſay, the Devil, when they ſhall ſee him with all his Angels thrown down for ever into Hell.

OUR Opinion is, that the Rabbinical Account of the Banquet of the *Meſſiah* is an Allegorical Explication of the Promiſe made to our firſt Parents in the Paradiſe, and we have for it the following Proofs. 1. The Word בהמה and בהמות ſignifies in general, all Sorts of Beaſts in Oppoſition to Men, *Job* 35. v. 11. Pſ. 36. v. 17. *Aſaph* confeſſeth, I was fooliſh and ignorant, I was בהמות a Beaſt before thee, Pſ. 73. v. 22. and it is ſaid that Man who is in Honour, and underſtandeth not; is כבהמות like the Beaſts. 2. The Serpent, which the Devil made uſe of in ſeducing *Eve*, is reckon'd among the *Behemoth*, *Gen*. 3. v. 14. 3. The Rabbins ſay, that *Sammael* (the Devil) when he ſaw the Glory *Adam* was placed in, envied him,[a] took the Serpent, transformed it into the Likeneſs of a Camel, and riding thereon, ſeduced *Adam*. 4. They call this *Sammael* השור an Ox [b] and pretend he is ſometimes ſeen in the Likeneſs of an Ox. 5. They call him alſo *Leviathan*, and in the

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[a] Trad. Vol. I. p. 195. [b] ibid. p. 189, 190.

Treatiſe

Treatiſe *Bava-Bathra*, as well as in the Book *Emek Hammelech* Chap. 2. and in *Schechechath Keket* N. 23. it is ſaid that לויתן נחש ברח *Leviathan* the upright Serpent is *Sammael*, and לויתן נחש עקלון *Leviathan*, the crooked Serpent *Lilis*. 6. The Bird *Barjuchne* is alſo called זיז *Sis*, which Word ſignifieth likewiſe in General all Sorts of Beaſts, and is deriv'd from זוז to move, becauſe they move from one Place to another. 7. The complete Victory of the *Meſſiah* over Sin and Death, obtain'd by his bruiſing the Serpent's Head, was foretold, *Gen*. III. v. 15. and that this Prophecy given at the Time of the Fall, was underſtood in the antient Jewiſh Church, to relate to the *Meſſiah*, may be inferr'd from many Paſſages, as well of the Scripture, as of the Rabbins, particularly from the *Paraſha Bereſhith*, where we read theſe Words, *It ſhall bruiſe thy Head.* In this is ſignified the Work of the Old Serpent, which is *Sammael.* 8. The moſt famous Rabbins have applied the Oracle of *Gen*. III. v. 15. to the *Meſſiah*; *Maimonides* in his *More Nevochim* P. II. Ch. XXX. ſaith this is one of the moſt ſurpriſing and moſt obſcure Paſſages of the Scripture, if it is taken literally, and if we don't conſider the Myſtery contain'd in it; and the *Targum* of *Jeruſalem*, as well as that of *Jonathan*, call the Seed of the Woman *Meſſiah*. 9. To repreſent his Victory they ſay, that the Righteous in the Days of the *Meſſiah* ſhall hunt both the *Behemoth* and the *Leviathan*, and that whoſoever has not ſeen an Hunting of Nations in this World, ſhall be worthy to ſee it in the World to come. [c] They add, that the Angel *Gabriel* in particular, ſhall hunt the *Leviathan*, as it is ſaid, *Canſt thou draw out* Leviathan *with an Hook*, Job XLI. *v.* 1. and that if the Holy and bleſſed God did not aſſiſt him, he would not be able to overcome this *Leviathan*[d], becauſe it is written, *He that made him, can attack him with his Sword*, Job XL. *v.* 19. They likewiſe aſſure, that the Lord with his ſore and great and ſtrong Sword ſhall ſlay *Leviathan*,

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[c] Jalkut Shimoni upon Samuel, fol. 25. [d] Bava-bathra fol. 74.

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i. e. *Sammael*.[e] 10. The ancient Prophets, as well as Jeſus Chriſt himſelf, repreſent the happy and flouriſhing Condition the Church ſhall be in, in the Days of the *Meſſiah*, under the Emblem of a Feaſt. In the Proverbs of *Solomon*, Wiſdom is ſaid to have kill'd her Beaſts, and furniſh'd her Table, *Prov.* IX. *v.* 2. *Iſaiah* foretells, *The Lord of Hoſts ſhall make unto all People a Feaſt of Fat Things*, Eſ. XXV. *v.* 6. our Saviour compares the Kingdom of Heaven to a Marriage Wedding, *Matth.* XXII. to a great Supper, *Luke* XIV. and he aſſures, that *Many ſhall come from the Eaſt and Weſt, and ſit down at Table with* Abraham, Iſaac, *and* Jacob, *in the Kingdom of Heaven.* Matth. VIII. *v.* 11. and the Angel ſaith to *John*, *Write, bleſſed are they which are called unto the Marridge Supper of the Lamb.* Rev. XIX. *v.* 9. 11. Several of the more Learned among the Rabbins have declared, that the Royal Banquet of the *Meſſiah* is not to be taken in a Literal Senſe. *Rabbi Menaſſe Ben-Iſrael* in his Book נשמת חיים Ch. VII. ſaith, I have ſeen ſome who believed, that the Banquet of the *Meſſiah*, and the Fleſh of the *Leviathan* are to be underſtood literally; but I am not of that Opinion, becauſe the *Cabaliſts* have declared, that all this is a Parable, and a lively Deſcription of the Joy, Delight and Pleaſure, glorified Souls ſhall take in underſtanding the higheſt Myſteries. *R. Maimonides* is of the ſame Opinion: In his Commentary upon the Talmudic Treatiſe *Sanhedrin*, he tells us: The Felicity of the Paradiſe ſhall not conſiſt in eating and drinking, nor in having Houſes built of precious Stones, and Beds made of Silk, nor in ſeeing Streams of Wine, and fragrant Oil, all which Things are impoſſible; and in his Book *Iad Hazakah*, Chap. XII. the Wiſemen and the Prophets have deſired the Days of the *Meſſiah*, not in Order to eat and drink, and to divert themſelves, but in Order to Study the Myſteries of the Law.

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[e] Emek Hammelech. fol. 130.

We have obſerv'd already that the Bulk of the Traditions of the *Jews* encreaſed by their ſtudying the different Syſtems of the Heathen Philoſophers and borrowing ſeveral Tenets from them, One of theſe Tenets was the Tranſmigration of Souls: The Author of the Treatiſe of the *Traditions of the Jews*, Vol. I. p. 277. pretends, that far from having borrowed this Doctrine from the Philoſophers, nay even from the *Egyptians* in the time they were enſlaved by 'em, it was ancienter among them than their Bondage in *Egypt*. To prove his Aſſertion he quotes a Paſſage of *Menaſſe ben Iſrael*, who in the *Niſmath Chajim* ſaith: "The whole World did believe that Souls periſh'd, and that Man had no Pre-eminence above the Beaſt of the Field, till *Abraham* appear'd, who diſcover'd to the World that Souls did not periſh, but exiſted after Death, revolving from one Body to another:" He adds, that the Doctrine of the Tranſmigration of Souls, as it is taught among the *Jews*, is quite different from the Notions the ancient *Egyptians* and the Philoſophers of *Greece* had of it; but the Authority of *Menaſſe ben Iſrael* is not a ſufficient Proof, his principal Aim in the Paſſage of *Niſmath Chajim* is to ſhew that *Abraham* did believe and teach the important Doctrine of the Immortality of the Soul, and being prepoſſeſſed with the Notion of the Tranſmigration of the Souls, he added theſe Words, revolving from one body to another: It is alſo well known, that the *Jewiſh* Rabbins far from confeſſing their having borrowed any thing from the Heathen Philoſophers, pretend the moſt eminent Men for Learning amongſt the *Greeks*, had converſed with ſome of the Prophets, and were inſtructed by them. One muſt therefore not be ſurpriſed to find they aſcribe the Diſcovery of the Myſtery of *Gilgul*, or the paſſing of the Soul from one body into another to *Abraham* and the Patriarchs. As for what the Author ſaith, that upon Enquiry we find that the Doctrine of Tranſmigrarion as it is taught, exemplified and illuſtrated among the *Jews*, differs entirely from the Notions of the *Egyptians* and the Philoſophers of *Greece*, he might have obſerved that

the Doctrine of the Tranſmigration of the Souls has been differently taught among the different Nations, that their Philoſophers and Teachers grafted many Fancies of their own on this Doctrine, and that the Rabbins as well as *Pythagoras* and the *Indian Brachmans* believed that the Souls tranſmigrate into the Bodies not only of Men but of all Sorts of Animals, tho' they did not abſtain with the *Pythagoreans* from ſacrificing, killing and eating them; the only Difference is, that the Rabbins extended this Tranſmigration to inanimate things, as Trees, Shrubs, Sticks, Stone, and Water: We may add, that if the Doctrine of the Tranſmigration was ancienter among the Children of *Iſrael* than their Bondage in *Egypt*, as this Author ſaith, it muſt have been one of thoſe primitive and ancient Truths which were revealed to the Patriarchs, and preſerved among their Children by Tradition.

THE Pre-exiſtence of the Soul is another Tenet the Rabbins borrowed from the ancient Philoſophers, They therefore ſay, that the Soul of the Firſt Man conſiſted of Six hundred Thouſand Souls twiſted together like ſo many Threads, and was a Candle lighted at the Lord, as one Candle is lighted at another: The Supernumerary or Additional Soul which is given to every *Iſraelite* on the Sabbath, has been explain'd by *Menaſſe ben Iſrael* to ſignify nothing elſe but Increaſe of Knowledge and Advancemeut in the Study of the Divine Law: The Fugitive Soul wandering about the Earth without any Reſt, and chaced by a Band of Devils from the Hillocks to the Mountains, and from the Mountains to the Hillocks, is an Allegorical Deſcription of the heavy Puniſhments of the Wicked who deny the Exiſtence of God, the Immortality of the Soul, the Rewards and Puniſhments after Death, and that the Law was given from Heaven.

THE Notions of the *Jews* concerning Angels and Spirits are partly taken from Scripture, and partly from the Heathen Philoſophers: What they ſay of the Ange

Metatron explains the Idea their Forefathers had of the *Meſſiah* the Son of God our Lord. It is ſaid the Name of God was in him, *Exod.* xxiii. 21.[a] that he is call'd by the Name of the Creator[b], and that he is שדי the Self-ſufficient or Almighty[c]. He is call'd *Metatron*, which is to ſay a Lord, and a Meſſenger[d]; *Seſanſagel*, becauſe all the Treaſures of Wiſdom are intruſted to him[e]; the Ancient, when he aſcendeth up to the Throne of Glory, and נער a Youth, when he returns to the World of Formation[f], they repreſent him greater than all the Princes, more exalted than all the Angels, more excellent in Size, Authority and Glory than all the Powerful, more acceptable than all the Servants, and more honoured than all the Hoſts[g]; they ſay he is the Lord of Lords and King of Kings[h]; the שר הפנים Prince of the Face, or Angel of the Preſence of the Lord, the Angel and Prince of Wiſdom, of Power and of Glory, of the Law, of the Temple, of all the many exalted and glorious Princes in Heaven and upon Earth[i], the King of Angels, the Prince of the World, and the Keeper of *Iſrael*; that all the Upper and Lower Lords are ſubject to his Power, and that God hath given him Dominion over all he poſſeſſeth[k]; that he hath the Privilege to aſcend into Heaven to the Throne of God and all Power in the 955 Firmaments[l]; according to them he was the Lawgiver, and Inſtructor of *Moſes*, and his particular Office is to receive the Prayers of the *Iſraelites*, and to make Garlands of them[m] in order to put them upon the Head of God; he was ſmitten by *Anpiel* with fiery Blows, to him belonged the Ladder which *Jacob* ſaw in a Dream[n], and at the end of the

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[a] Rabbi Elias in Tiſhbi, fol. 53. [b] Paraſha Bereſhith in Gen. 5. v. 24. Rabbi Manahem de Rekanat Comment. in Pentateuch. fol. 35. [c] Rab. Elias in Tiſhbi, fol. 53. [d] Traditions of the Jews, Vol. II. p. 92. Rab. Bechai, fol. 93. [e] Rabbi Akkiva Othioth, fol. 11. [f] Tradit. of the Jews, Vol. II. p. 94. [g] Ibid. ib. [h] Barith Menucha, fol. 37. [i] Rabbi Elias in Tiſhbi, fol. 53. [k] Rab. Akkiva Othioth, fol. 11. Tradit. of the Jews, Vol. II. p. 93. [l] Jalkut Chadaſh, fol. 119. [m] Tradit. of the Jews, Vol. II. p. 91, 96. [n] Chagiga, fol. 15. Jalkut Ruboni, fol. 25. Paraſha Bereſhith. Trad. of the Jews, Vol. II p. 97.

World the Holy and bleſſed God will ſend him to introduce the *Iſraelites* into the Paradiſe[o] where their Faces ſhall ſhine as bright as the Sun: I leave it to the impartial Reader to decide, if all theſe Notions don't perfectly agree with the Belief of the Chriſtians concerning Chriſt the Son of God.

WHAT is ſaid in the *Talmud* and the Rabbinical Writings of ſome of the Angels being created out of the Element of Fire, others of Water, and others again of Wind,[p] of their being ſubject unto Death whenever they preſume to go from their allotted Place;[q] Their inſtructing Mankind in Wiſdom and Knowledge;[r] Their moving and animating the Celeſtial Spheres and the Planets;[ſ] Their governing every thing in the World, and preſiding over Nations, Empires, Cities, Men, Animals, Reptiles, Fiſhes, Fire, Water, Rain, Hail, Thunder, Lightning, Trees, Plants, Herbs, *&c.*[t] Their Enchantments[u] and that every Man hath his peculiar Angel or Guardian,[w] is taken from the Notions of the Heathen Philoſophers: But their Doctrine concerning the time of the Creation of the Angels, their Number, their different Stations and Statures, their appearing in Human Shape, is founded upon ſome Paſſages of the Scriptures; we muſt only obſerve that when it is ſaid, that the Holy and Bleſſed God creates every Day a Multitude of Angels, who after they have ſung a Hymn before him, do periſh;[x] and that out of every Word that proceedeth out of the Mouth of God an Angel is created[y], theſe are Allegories which ſignify that all created Beings, animate and inanimate, in Heaven and upon Earth, praiſe God.

THE Traditions of the *Jews* concerning Evil Spirtis or Devils are various; ſome of them are founded upon Scripture, ſome borrowed from the Notions of the Pagans;

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[o] Rab. Akkiva Othioth, fol. 18. [p] Traditions of the Jews, Vol. II. p. 74. [q] Ibid. p. 75. [r] Ibid. p. 76. [ſ] Ibid. p. 82. [t] Ibid. p. 77, 79. [u] Ibid. p. 80. 81. [w] Ibid. p. 87. [x] Ibid. p. 73. [y] Ibid. p. 74.

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gans; ſome are Fables of their own Invention, and ſome Allegories. When they call them *Shedim*, Deſtroyers, from שדהי a Field, becauſe their Dwelling and Abode is in the Fields, where they live in Solitude, or as Rabbi *Bechai* ſaith, becauſe they dwell in Deſarts and loneſome Places towards the North, and *Serim* hairy and frightful Goats, becauſe when they appear to Men, they aſſume the Shape of Goats. When they ſay they were created, ſome of Fire and others of Air, who are called *Ruchin* Spirits, becauſe being ſubtle and light they fly; and that ſome are made of Water and Earth, and are called *Shedim* and *Maſſikim*: That they delight in the Company of the Rabbins, and to harbour in the Nut-trees, in Dung, in Neceſſary-houſes, in Channels, and under Spouts of Houſes: That they wander about in the Night Seaſon, in Fields, or near Mountains, Walls, *&c.* That they eat and drink like Mankind, and delight particularly to eat Blood: That dwelling in the Air and in the Spheres of the Elements they are informed of future Events by the Princes of the Planets, as well as by the Birds, and know Things paſt, and to come: That they are ſubject to Mortality, all theſe Notions are borrowed from the Heathen Philoſophers. The Stories of the *Lilith* and her Power to deſtroy Children, of the Devils called *Ketef meziri*, *Bedargon*, *Kordiacos*, *Aſab*, and *Aſael*; of the Power *Solomon* had over them, and their fiſhing Pearls for him, of their being impriſon'd, chain'd and confin'd by Men, of the *Jewiſh* Devils, who ſtudy the Written as well as the Oral Law, are like the Angels and are ſerved by Devils, becauſe they are *Jews*, and are mark'd with the Sign of *Shaddai*, that is the Circumciſion, the Chief of whom is *Aſhmedai*, of their dancing between the Horns of Oxen, when they come out of a River or Pond, are all Fables of their own Invention.

BESIDES the Notions the *Jews* borrowed from the Heathen Philoſophers, and the Fables of their own Invention, concerning Evil Spirits or Devils, they ſay many things of them by Allegories, or Metaphorical Expreſ-

Expreſſions; one may eaſily perceive that by thoſe Devils who have their Origin from *Adam* and *Eve*, they mean only the corrupted Nature of Mankind, their Children born in Sin, and their actual Tranſgreſſions. It is for this Reaſon, they ſay, that when Sentence of Death was paſs'd upon *Adam* and he perceiv'd his Seed ſhould go to Hell, he forbore to get Children, but the wicked *Lilith* ſeeing the ruined and corrupted State of *Adam*, increaſed her Power with her *Keliphot*, i. e. the Evil Spirits, and laying with *Adam* againſt his Will bore to him many Devils, hurtful Spirits, and Night-Apparitions, that *Eve* alſo laying with the Male Spirits who were inflamed by her, brought forth Devils, and that *Cain* was not begot by *Adam*, nor born after his Image. The *Nephilim* or Giants are for the ſame reaſon called Devils, and Rabbi *Menachem de Rechanet* ſaith[a] *Tubalcain*'s Siſter was the *Naama* who was the Wife of *Shamrom* and Mother to *Aſhmedai*, of whom the Devils were born: Wicked Men in general go under the ſame Denomination, when it is ſaid that the World is full of Devils, that *Cain* begot Devils and Night-Apparitions[b], that *Noah* took ſome of them into the Ark, in order to preſerve them[c], and that the Souls of all thoſe who periſh'd in the Flood,[d] and of ſome of thoſe who built the Tower of *Babel* were changed into Devils, but nothing ſhews more clearly they underſtood ſometimes by Devils Sin and Wickedneſs, than their ſaying, that whoſoever committeth a Sin creates a Devil, that theſe Devils pollute and deſtroy the World; that in the Day of Judgment every one of them ſhall cry out and ſay, *N. N.* has created me[e] and bear Witneſs againſt him, and that thoſe Devils, who are generated out of the Effuſion of Man, aſſemble together when he dieth about their deceaſed Father in order to touch and to pollute him[f]. As for the Account the Treatiſe *Lef arieh* giveth[g] that hereafter יצר הרע or Evil Nature, by which is underſtood Satan ſhall be cleanſed, and made a holy Angel, it doth not inſinuate, that the Devils are to be refined and changed into Angels of Light, but only, that by Spiritual Regeneration our corrupted Nature ſhall be cleanſed and made holy.

It was a prevalent Opinion among the *Jews* after the Captivity of *Babylon*, and even in the time of our Saviour, that the Evil Spirits or Demons have Power to afflict Men with ſecret Diſeaſes, frightful Convulſions and ſudden Deaths; Death being enter'd into the World by Sin, and God in inflicting Puniſhments upon Sinners, making Uſe of the Miniſtry of Angels, the Holy Writers ſay that Satan ſmote *Job* with ſore Boils from the Sole of his Foot to his Crown, *Job* ii. 7. That the deſtroying Angel with a Sword in his Hand ſtretch'd out over *Jeruſalem* ſtood between the Earth and the Heaven, and ſmote the People with Peſtilence. 2 *Sam.* xxiv. 16, 17. 1 *Chron.* xxi. 16. That an Evil Spirit put to Death Seven Huſbands of *Sara* the Daughter of *Raguel*. Tob. vi. 14. In the Goſpel thoſe that were afflicted with ſeveral Diſeaſes are repreſented as being vex'd with Evil Spirits, *Luke* vi. 18. it is ſaid of the Man that was dumb, that he was poſſeſs'd with a Devil, and that *when the Devil was gone out the Dumb ſpake, and the People wondered.* Matth. ix. 32, 33. Luk. xi. 14. and Jeſus Chriſt aſk'd the Ruler of the Synagogue, who found Fault with him for having healed on the Sabbath-day a Woman that was bowed together and could in no wiſe lift up herſelf: *Ought not this Woman, being a Daughter of Abraham whom Satan hath bound to theſe eighteen Years, be looſed from this Bond on the Sabbath Day?* Luk. xiii. 13. We muſt therefore not be ſurprized, if we read in *Niſmath Chajim* that all Diſtempers which come ſuddenly upon a Man, are occaſioned by Evil Spirits; in *Sohar*, that when a young Man went into a Houſe a Spirit paſſing by him, did him Miſchief and drew up his Mouth, his Eyes and Hands alſo were twiſted, ſo that he could not ſpeak; and in *Jalkut Rubeni*, that the Sins of Man are marked

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[a] Tradit. of the Jews, Vol. II. p. 110. [b] Ibid. 114. [c] R. Bechai in Pentat. fol. 18 [d] R. Menaſſeh Niſhmath Chajim, fol. 160. [e] Ammude ha Schifa, fol. 51. [f] Tradit. of the Jews, Vol. II. p. 113. [g] Ibid. p. 139.

Evil

on his Forehead, and that the Devils have Power to do Miſchief to thoſe whom they ſee thus marked.

Concerning Paradiſe and Hell, the ancient *Jews* believed, 1. That there was a Paradiſe or Garden planted in *Eden*. 2. That there is a future State in which every Man ſhall receive according as his Works have been. 3. That the Souls of the Righteous immediately after their Separation from the Body are in Joy and Felicity, and the Souls of the Wicked in Miſery and Torment in a certain inviſible Place under the Earth, called the lower Paradiſe or upper Hell. 4. That there are different Degrees of Rewards and Puniſhments, of Happineſs and Torments. 5. That the Happineſs or Miſery of the Souls in that State of Separation will not be compleat or conſummate till the general Reſurrection and the final Judgment. 6. That the Number of thoſe that are to be ſaved is ſmall, or as Jeſus Chriſt ſaith. That the Gate is ſtrait, and the Way which leadeth into Life narrow, and that few find it, but that the Gate is wide, and the Way that leadeth unto Deſtruction broad, and that many go in thereat. *Matt.* vii. 13, 14. 7. That in order to obtain everlaſting Life we muſt be very careful in our Duties. becauſe many who pretend to go to Heaven will be ſent to Hell. 8. That there is no Diſtinction of Perſons, and that the Poor as well as the Rich will enjoy the Happineſs of the Paradiſe. 9. That a ſerious Conſideration of the Joys of Heaven and of the Torments of Hell, is one of the ſtrongeſt Motives to induce us to become Righteous in order to our own Happineſs: As for the Paradiſe or Garden planted in *Eden*, they ſay it was created on the third Day*, that from it iſſue four Rivers, one of which is *Euphrates* which encompaſſeth the Land of *Iſrael* †, and that it is ſituate under the middle Line of the World (the Æquator) where the Days are always of equal Length.

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* Tradit. of the Jews, Vol. II. p. 3. † Ibid. p. 4.

In order to teach us that there is a future State, or Rewards and Puniſhments after Death, the Rabbins tell us, that there is no Night in Paradiſe, but a Light which is never eclipſed or obſcured;[a] That thoſe Angels, who being worthy to cleave to the Holy and Bleſſed God, are ſuffer'd to aſcend or deſcend, when they walk about in the Paradiſe, communicate to the Righteous of the Luſtre of their Wiſdom, which God hath vouchſafed them in Plenty;[b] That when one of the Righteous arriveth there, the miniſtring Spirits cloathe him in Garments of the Clouds of Glory, put upon his Head two Crowns, and in his Hand eight Myrrh-Plants, and conduct him to Springs of Water, from which flow Rivers of Milk, Wine, Balſam and Honey; That the Righteous dwell under magnificent Canopies, ſit at Tables of Pearls and Precious Stones, eat Honey with Joy, drink the Wine preſerv'd from the Six Days of the Creation, and hear the Angels ſing with harmonious Voices; That they rejoice, run about, praiſe the Holy and Bleſſed God, and pray for the Living: That in each Corner of the Paradiſe are Eighty times Ten Thouſand Trees, and in the Middle the Tree of Life; That there are alſo Roſes, Myrrh-Plants and Herbs of great Fragrancy, and Medicinal Virtues. They alſo make Mention of the Size of Hell, of the Force and Vehemence with which it burneth; of the Angels, who execute Judgment on the Wicked according as they have deſerved, of the Abyſs of Deſtruction, of the State and Puniſhment of the Damned: They tell us, that *Sheol*, is half Fire and half Hail, that the Wicked are toſs'd from the Fire into the Hail, and from the Hail into the Fire; that the Cold is more intolerable than the Fire, that all the Darkneſs which was before the Creation of the World, is there collected together; that there are Caverns, Scorpions, Barrels of Gall, and Rivers of rank Poiſon, which when

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[a] Tradit. of the Jews, Vol. II. p. 15. [b] Ibid. p. 16.

a Man toucheth, he burſteth; that the Wicked are ſcourged every Moment by the deſtroying Angels, that their Voices are heard as far as the Firmament of Heaven crying out, *Woe*, *Woe*, and that there is none to pity them.

It was the prevalent Opinion among the Heathens, the Jews, and the Primitive Chriſtians, that the Departed Souls, immediately after Death, repair to a ſubterraneous Place where they are in Joy and Felicity, or in Miſery and Torment. The Heathens, both *Greeks* and *Latins*, underſtood generally by their *Hades* or *Inferi* ſuch a Place: The Primitive Chriſtians believed, that Hell is the common Receptacle of all ſeparated Souls, whether good or bad, and that it is divided into two Manſions, in one whereof the Souls of the Wicked remain in Grief and Torment; and in the other thoſe of the Godly in Joy and Happineſs, both of them expecting the general Reſurrection: The Sentiments of the ancient *Jews* were the ſame, Father *Richard Simon* aſſures us, that in the Days of our Saviour and his Apoſtles, " their common Belief was, that there were " Places under Ground whither Souls went after they " were ſeparated from their Bodies;[c] and *Joſephus* ſaith, that the Phariſees believed the Immortality of the Souls, and that they were either tormented or honoured ὑπὸ χθονὸς under the Earth, according to the Virtues or Wickedneſs of their paſt Lives[d]. We muſt therefore not be ſurpriſed if we read in *Jalkut Chadaſh*, that all Mankind muſt go down into Hell, even thoſe that are not wicked, as well as thoſe that are; or in the Treatiſe *Emek hammelech*, of Rabbi *Naphtali*, that there is no Righteous Man among the *Iſraelites* who goeth not into Hell, and who paſſeth not thro' it: The Diſtinction the *Jews* make between the ſuperior and the inferior Paradiſe, as well as between the upper and the lower Hell, the various Names they aſſign to each of

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[c] R. Simon Hiſtoire Critique du N. Teſt. ch. 22. [d] Judaic. Antiq. Lib. XVIII. c. 2.

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them, the Seven Orders or Ranks of the Righteous in the upper Paradiſe, the Firſt whereof conſiſts of thoſe, who for the Kingdom and Honour of God, ſuffer'd Death: The Seven Apartments of the lower Paradiſe, inhabited the Firſt by Converts from the Infidels, the Second by thoſe who have repented, the Third by the *Iſraelites*, the Fourth by the perfectly Righteous, the Fifth by the *Meſſiah* the Son of *David* and *Elias*; the Sixth by thoſe who walked in the Paths of the Commandment, and the Seventh by thoſe who died of Sickneſs on Account of the Sins of the *Iſraelites*. The Seven Diviſions of Hell and the different Degrees of Heat of the Hell-fire, prove that in the Opinion of the *Jews* there are different Degrees of Rewards and Puniſhments, and we are told in *Avodath Hakodeſh*, that the Puniſhment of the Wicked is not alike among them all, but varieth in Degrees of Heavineſs.

That the Happineſs or Miſery of the departed Souls will not be compleat or conſummate before the general Reſurrection and the final Judgment, was another Tenet of the ancient *Jews*; it is for this Reaſon they diſtinguiſh between the Superior Paradiſe or Heaven which is prepar'd for the glorified Souls and Bodies of the Saints after the Reſurrection Day and the Inferior Paradiſe, called the Garden of *Eden*, which is appointed to be the Habitation of holy Souls during the time of their Separation from their Bodies; it is for the ſame Reaſon they ſay, " as there is a Paradiſe in Heaven, ſo there " is a Paradiſe below on Earth, and as there is an Up" per and a Lower Paradiſe, ſo likewiſe is there an " Upper and a Lower Hell." This appears more clear from the Prayer preſcrib'd in the Jewiſh *Liturgy* to be ſaid in time of Sickneſs, which runs thus: " And if " the time of my being viſited with Death is come, give " me my Portion in the Garden of *Eden*, and purify " me for the World to come, the hidden Place of the " Righteous:" And from the other Prayer called *Hakaphot*, wherein the Elders walking round the Grave of the buried Perſon pray, " That the Departed Soul may

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" go to the Garden of *Eden*, and that from thence he " may aſcend on high and not ſtay without:" This Garden of *Eden* or Lower Paradiſe is called in the Treatiſe *Avodath hakodeſh* the Middle State between this corporeal World, and the ſpiritual, pure and illuſtrious World above.

The Extent of Paradiſe, the Dimenſions of Hell; the Proportion between them which is calculated by the Rabbins in this Manner, " The World is Sixty times " larger than the Country of *Æthiopia*, and the Garden " of Paradiſe is Sixty times larger than the World, and " *Eden*, in which this Garden is planted Sixty times " larger than the Garden, and Hell Sixty times larger " than *Eden*; from all which it appears that the whole " World is no more in Compariſon with Hell, than " the Cover of a large Veſſel is to the Veſſel itſelf." Gave Occaſion to the Author of the Treatiſe of the Traditions of the *Jews*, to make this Reflection: If the World and Hell were ten times larger, we are ſatisfied that neither of them could furniſh out more ridiculous Conceptions, and to conclude it with this Sarcaſtical Exclamation, O Human Nature! How far art thou fallen in the Rabbins from thy original Dignity and Beauty; but if he had conſidered that the only Intention of the ancient Rabbins in theſe allegorical Deſcriptions, was to ſhew that the Number of thoſe that are to be ſaved is ſmall, or as Jeſus Chriſt ſaith, *That the Gate is ſtrait and the Way narrow which leadeth into Life, and that few find it, but that the Gate is wide, and the Way that leadeth unto Deſtruction broad, and that many go in thereat*, Matth. vii. 13, 14. he would have found that the Rabbins have the ſame Notions and make uſe of almoſt the ſame Expreſſions when they ſpeak of the Gates of Hell and its Dimenſions, with Jeſus Chriſt and the Chriſtians.

Jesus Christ in his Goſpel anſwered thoſe that aſked him, *Lord are there few that be ſaved? Strive to enter in at the ſtrait Gate, for many will ſeek to enter in, and ſhall not be able*, Luke xiii. 23, 24. We muſt therefore in order to obtain everlaſting Life, be very careful in our Duties, ſince many who pretend to go to Heaven, will be ſent to Hell: The ancient Rabbins, to make us ſenſible of this Truth, ſaid, that Paradiſe and Hell are cloſe to one another, being only parted by a Wall, and that the Diſtance between them is but the Breadth of three Fingers, even but the Thickneſs of a Thread.

The Story of the *Jew* of *Worms*, who after his Death appear'd to Rabbi *Ponim*, telling him he was in high Eſteem in Paradiſe, and anſwering, when the Rabbi aſked him, " Thou wert but look'd upon in " this World as an inſignificant *Jew*, what good Work " didſt thou, that thou art thus eſteemed? I will tell " thee the Reaſon of the Eſteem I am in, it is, becauſe " I roſe every Morning early, and with Fervency utter'd " my Prayers, and offer'd the Grace from the " bottom of my Heart;" is related in order to teach us that there is no reſpect of Perſons with God, but that the Poor as well as the Rich will enjoy the Felicity of the Paradiſe, if they are careful to maintain good Works: The Moral Inference they draw from this, " Wherefore let every one utter his Prayers with Fervency, " for then it will go well with him in the other " World;" as well as theſe uſeful Maxims, That in order to be made worthy to enjoy the Happineſs of the Paradiſe, and to avoid the Puniſhment of Hell, all *Iſraelites* ought to be circumciſed; to believe the XIII. Articles of their Faith; to ſtudy the Law and to keep it, to feaſt on Sabbath-Days, to give Alms, to exerciſe Hoſpitality towards Strangers, to repeat three times every Day the 145th Pſalm, to pay Tribute, Taxes, Tolls and Cuſtoms, and to ſuffer Poverty, ſhew, the Rabbins did not believe there was any Diſtinction between the Rich and the Poor, but maintain'd, that Heaven could be obtain'd only by good Works.

THE Paſſage in the Treatiſe *Hakkodeſh*,[e] where it is ſaid, that when a Child is ſtill in the Mother's Womb, one placeth on its Head a burning Candle, by which it may view the World from one End to the other, that early in the Morning the Angel conveys it into Paradiſe; and in the Evening into Hell, to behold the Righteous and the Wicked; with their Rewards and Puniſhments, and that Children having a View of them, are from thence exhorted to a good Life before they are born; means no more than that Men have innate Faculties and Ideas, and that a ſerious Conſideration of the Joys of Heaven, and of the Torments of Hell, is one of the ſtrongeſt Motives to induce us to be Righteous, in order to our own Happineſs.

THE Apparitions of the Dead, whereof the *Jewiſh* Rabbins give us ſeveral Inſtances; the Converſations Rabbi *Ponim* had with a deceaſed *Jew* at *Worms*, *Turnus Rufus* with the Ghoſt of his Father, and R. *Akkiva* with one condemned after Death to fetch Wood for Fewel to the Fire of Hell[f]. The Notion that even the Righteous are conducted thro' Hell, in order to be purified in the fiery River *Dinnur*,[g] that in the ſame Manner as ſome Veſſels in order to their being cleans'd require only to be waſh'd in cold Water, others in hot Water, and others again to be made red hot in the Fire; ſo the Souls polluted with Sins, muſt be cleans'd from their Stains in Hell, where they are to ſuffer more or leſs, and to remain a longer or a ſhorter time according to the Number or Degrees of their Tranſgreſſions,[h] and that the Souls can never be perfectly cleans'd in the Lower Hell, but muſt go from thence to the Upper Hell in order to be purified, after which the Holy and Bleſſed God will let them enter into the Paradiſe[i]. The Means by which a Son may releaſe his Father and his Mother out of Hell, by reciting the *Shema* (i. e.

the Paſſage of *Deut*. vi. 4.)[k] or by ſaying publickly the Prayer *Kaddiſh*[l]. The total Redemption of all the Wicked from Hell, either, when they hearing *Zerubabel* the Son of *Shealthiel* ſtanding before the Bleſſed God ſay the Prayer *Kaddiſh*, with a Voice that paſſeth from one End of the World to the other, they ſhall anſwer out of Hell and ſay *Amen*,[m] or at the general Reſurrection of the Dead,[n] are Tenets which the *Jews* borrowed from the Heathens, as will appear to any one who carefully compareth the Notions of the Rabbins with the Writings of the Philoſophers and Poets.

MORAL as well as Theological Truths were taught by the *Jewiſh* Rabbins in making uſe of Fables and Allegories. It is evident from the original Nature and Reaſon of Things, that Moral Good and Evil, Juſt and Unjuſt, Honeſt and Diſhoneſt are not arbitrary Notions invented by the Wit of Men, or eſtabliſhed by the Authority of the People, but muſt be ſo by their own Nature: No Man, not even the moſt profligate of Men, is utterly inſenſible of this Difference of Good and Evil, as may be proved from the Judgment of his Conſcience upon his own paſt Actions, and from that he paſſeth upon the Actions of Others. As the Will of God always determineth him to act according to the eternal Reaſon of Things, ſo all Rational Creatures are obliged to govern themſelves by the ſame eternal Rule of Reaſon. This Obligation is called the Law of Nature, which is of univerſal Extent, and everlaſting Duration, but Man may be hinder'd from diſcovering this Law by Careleſsneſs and Want of Attention, or miſled by Prejudices and falſe Notions, or enticed by Senſual Appetites and Paſſions: The *Jewiſh* Rabbins, in order to teach us theſe Truths ſaid, that all the time the Infant is in the Mother's Womb, it is inſtructed in the Law, as it is ſaid *Prov*. iv. 4. but as ſoon as it is born, there cometh an Angel and hits it on the Mouth, and

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[e] Tradit. of the Jews, Vol. II. p. 22. [f] Ibid. p. 19. 58. 62. [g] Ibid. p. 53. [h] Ibid. p. 44. [i] Avodah Hakkodeſh, fol. 47.

[k] Tradit. of the Jews, Vol. II. p. 64, 65. [l] Ibid. p. 65. [m] Ibid. p. 68, 69. [n] Emek Hammelech, fol. 138.

cauſes it to forget the Law, for we read *Gen.* iv. 7. *Sin lieth at the Door*; and when the Child grows up, it is like one that hath loſt Something, and endeavours to find it; he looks for the Law with the Lanthorn of his Underſtanding, and by that Means finds all the Wiſdom and Knowledge which he had loſt.[o]

THE Religious Obſervation of the Sabbath in order to commemorate the Works of the Creation, and the Deliverance of their Fathers out of the Land of *Egypt*, was always look'd upon among the *Jews* as one of their chief Duties: The Rabbins to enforce the Motives and Obligation, to keep holy the Sabbath-day, not only ſaid that keeping the Sabbath is equal to keeping the whole Law,[p] that whoſoever keeps it ſhall receive Remiſſion of Sins, becauſe it is ſaid, *Iſaiah* LVI. 2. *Bleſſed is the Man that keepeth the Sabbath from polluting it* (read not *mechallelo* from polluting it, but *mecho lo* Forgiveneſs of Sins is prepared for him) and that[q] he who takes three Meals on a Sabbath-day, delivers himſelf from three Misfortunes, the Pains which the Righteous are to ſuffer in the Days of the *Meſſiah*, the Puniſhment of Hell, and[r] the War againſt *Gog* and *Magog*: They even pretend, that the Sabbath is to the Wicked in Hell a Day of Reſt, and invented the Story of *Turnus Rufus*, who was convinced of the Neceſſity of keeping the Sabbath by R. *Akkiva*'s telling him, Go to the Southſayers and Sorcerers, they will make their Divinations well enough every Day of the Week, but on the Sabbath they cannot; by his perceiving a Smoak aſcend continually from his Father's Grave, except the Sabbath-day, and by his Converſation with the Ghoſt of his Father, rais'd out of his Grave by Necromancy, who told him, Every one that keepeth not the Sabbath in a becoming Manner in his Life-time, ſhall when he cometh to Hell amongſt us, obſerve it againſt his Will, for we are puniſh'd on every working Day, but on the Sabbath we

have Reſt.[s] Yet to ſhew, they did not believe that what is ritual in the Commandment concerning the Sabbath is of perpetual and univerſal Obligation, binding all Men, they ſaid that the Holy and Bleſſed God gave the Law to the Children of *Iſrael* publickly, but the Precept relating to the Sabbath he gave them in particular and ſecretly, according as it is ſaid *Exod.* xxxi. 17. *Between me and the Children of Iſrael*[t]. They add that all the Children of *Noah* in keeping holy the Sabbath-day, far from deſerving any Reward, are guilty of Death.[u]

PRAYERS and Alms were alſo recommended by the *Jewiſh* Rabbins, not only in Precepts, but alſo in Allegories and Fables. They ſay that by Prayers[w] we obtain Forgiveneſs of Sins, and are delivered from Hell, that they are in Lieu of Sacrifices[x] and that being in Captivity and having no High-Prieſt to attone for their Sins, no Altar to offer Sacrifices upon, no Temple to reſort to, nothing remains to them but their Prayers[y]: To ſhew the Efficacy of Prayers they relate the Fable of the *Jew* of *Worms*, who told Rabbi *Ponim* to whom he appeared, I roſe every Morning early, and with Fervency utter'd my Prayer, for which Reaſon I now pronounce Grace in Paradiſe, and am well reſpected[z]. The Story of a pious Man who in a dry Seaſon reliev'd a poor Man and gave him Alms, and who, becauſe his Wife was angry with him for what he had done, went and tarried all Night in the Burying-ground, where he heard the Spirits of two deceaſed Girls talk together[a] is told with no other View, than to teach us this fundamental Truth and uſeful Leſſon, that there is nothing loſt by relieving the Poor, ſince Alms not only preſerve from ſudden Death[b] and deliver from Hell,[c] but are always attended with a ſpecial Bleſſing from Heaven.

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[o] Tradit. of the Jews, Vol. I. p. 36. 37. [p] Peſikia Sotazza, fol 58. [q] R. Bechai in Pentat. fol. 91. [r] Megil. Shabbath fol. 118

[s] Trad. of the Jews Vol. 2. p. 58. [t] R. Menachem de Rekanat in Pentat. fol. 116. [u] Shemoth rabba fol. 116. [w] Jalkut Rubeni fol. 54. [x] Jalkut Chadaſh. fol. 177. [y] R. Bechai in Pent. fol. 114. [z] Trad. of the Jews Vol. 2. p. 19. [a] Ibid Vol. 1. p. 240. [b] Talmud Bava bathra fol. 10. [c] Mennorath hammaor fol. 49.

Having thus examin'd the Traditions of the *Jews*, and explain'd the myſtical Senſe of ſeveral of them, one Queſtion offers, *viz.* how it came to paſs that the *Jewiſh* Rabbins were ſo overfond of Allegories, Parables, and dark Sayings? Beſides, the general Cuſtom of the Eaſtern Nations, we may aſſign two Reaſons for it. 1. Their careful Endeavours to conceal and hide their Myſteries from the common People. 2. Their different Methods of explaining the Scriptures. It is ſufficiently known, that the *Egyptian* Prieſts, in order to keep up their Authority and to raiſe their Reputation for Wiſdom and Knowledge, were firſt deſirous of making Diſcoveries, and then at Pains to find out Methods how to tranſmit them to their Deſcendants without imparting them to the Vulgar, from whom all Religious Inſtitutes, all Sacred Learning and Knowledge was to be kept as a deep Secret. This was the Origin of Allegory and Parables, and the Foundation of their Hieroglyphics, Hierographics, and Hierogrammatical Language. *Pherecydes* the *Syrian* ſo call'd, becauſe he was a native of the Iſland *Syros* near *Ortygia*, where it was cuſtomary for the *Phenician* Ships to winter, made Uſe of the ſame Method: Having purchaſed from the *Phenicians* ſome Volumes of their ſublime Philoſophical and Theological Tracts and particularly the Prophecy of *Cham*, he deliver'd in Allegories what he learned from them, and *Iſidorus* the Son of *Baſilides*, in a Fragment which we find in *Clemens Alexandrinus*[d] ſaith, 'All thoſe who pretend to teach Philoſophy ought to know what *Pherecydes* meant by the winged Oak, and the Cloak of different Colours that covers it; and whatever elſe he has taken from the Prophecy of *Cham*:' *Pythagoras* who in his Travels had ſeen *Pherecydes*, and been inſtructed by him, borrowed from him not only the Doctrine of the Tranſmigration of Souls, but alſo the Method of teaching by Allegories and improved it; with him Silence and Superſtition made a neceſſary Part of his Inſtitutions, and he affected Myſticiſm not only in his cloſe reſerved Manner of teaching, but even in his commoneſt Actions, *Plato* did the ſame, *Tatien* calls therefore[e] his Philoſophy an Imitation of *Pherecydes*; and *Clemens Alexandrinus*[f] compares him to *Heraclitus* ſirnamed *Scoteinos*, becauſe of the Obſcurity of his Works. All the Philoſophers in general conceal'd their real Opinions from the People, and communicated them only to their Diſciples, their Books were diſtinguiſhed in *exotericos*; and *eſotericos* or *acroamanticos*, the firſt contained what they ſaid in public, and *extra ſindonem*, without the Curtain; the laſt what they taught their Diſciples *intra ſindonem*, behind the Curtain.[g] Even in the third Century after Jeſus Chriſt the Diſciples of *Ammonius* at *Alexandria* followed this Method and were continually allegorizing[h], which *Origines* too much imitated.

As the Rabbins borrowed ſeveral Tenets from the Heathen Philoſophers, ſo they followed their Method of concealing them from the People by wrapping them up in Fables, Allegories, and dark Sayings: The Author of the IVth Book of *Eſdras*, Chap. 14. tells us, The Lord commanded him to tell ſome Things publickly, and to conceal others, to publiſh the firſt of the two hundred and forty Rolls which were written, and to communicate the ſeventy laſt to the wiſe Men only, becauſe in them is contained the Source of Underſtanding, the Fountain of Wiſdom, and the River of Knowledge: We read in the Treatiſe *Halichot Olam*, that the Teachers among the *Iſraelites* had little Schedules, or Scrolls of Parchment, in which they ſet down all the Traditions, Sentences, Deciſions, Statutes, and Myſteries, which they learned from their Maſters, and that they call'd them מגלת סתרים, Volumes of ſecret Things[i]. Our Saviour acknowledges, that the Phariſees and the Scribes had the Key of Know-

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[d] Clem. Al. Strom. L. 6.

[e] Dan. Heins. Not. ad Maxim. Tyr. Diſſert. 29.

[f] Clem. Al. Strom. p. 517.

[g] Octav. Ferrarius Lib. de Sermonibus exoticis. p. 53. Jo. Schefferus de Philoſoph. Italica c. 13.

[h] Porphyr. Vita Plotini. L. 4. c. 52.

[i] Halichot Olam. cap. 1.

ledge, but rebuketh them for having taken it away from the People, and ſhut up the Kingdom of Heaven againſt Men, not going in themſelves, neither ſuffering them that are entring to go in. *Matth.* 23. *v.* 13. *Luk.* 11. *v.* 52. *Philo* ſpeaking of the *Eſſenes*, whom he alſo calleth *Therapeutæ*, ſaith, Ἐντυγχάνοντες τοῖς ἱεροῖς γράμμασι, φιλοσοφοῦσι τὴν πάτριον σοφίαν ἀλληγοροῦντες. ἐπειδὴ σύμβολα τὰ τῆς Ῥητῆς ἑρμηνείας νομίζουσι φύσεως ἀποκεκρυμμένης ἐν ὑπονοίαις δηλουμένης: Reading the Holy Scriptures, they apply to Philoſophy, making uſe of Allegories handed down to them by their Anceſtors, for they believe that under the plain Words are conceal'd Myſteries, which muſt be explain'd by probable Conjectures [k]. It is alſo well known that the Midraſhim of the *Jews* are nothing but Allegories [l].

Another Reaſon why the Jewiſh Rabbins were ſo overfond of Allegories, *&c.* was their different Methods of explaining the Scriptures: They pretended that beſides the literal Senſe every Paſſage had a myſtical and hidden Senſe; R. *Aben Eſra*, who was inſtructed by the *Karaites*, and R. *Salomon Jarchi* declared for the literal Senſe only; yet the former ſpeaks of five different Methods of explaining the Scriptures, which were in Uſe among the Rabbins, R. *Iſmael* ſaith there are XIII. מדות or Rules neceſſary to be obſerved in order to know the true Senſe of the Law; R. *Eliezer* increaſes them to the Number of XXXII. Some go ſo far as to ſay, מפורסם בנינו כי שבעים פנים לתורה: *It is manifeſt among us that the Law has ſeventy Faces* or Senſes: Their *Cabala* was a Kind of a ſymbolical Syſtem of Divinity, where not only Words are Signs of Things, but Things Emblems of other Things. They made uſe principally of four Methods. 1. נוטריקון when they take each Letter of a Word for initial Letters of another Word, ſo the Word מכבי ſignifieth מי כמוך באלים יהוה,

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[k] Philo de vit. contemplat. p. 893. [l] Buxtorf Lexic. Chald. in voce דרש.

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Who is like you among the Gods O Lord, Exod. 15. v. 11. 2. גמטריא, when they ſubſtitute to a Word, another Word, whoſe Letters taken for Cyphers make up the ſame Sum, ſo they ſubſtitute the Word משיח to the Words יבא שילה *Gen.* 49. *v.* 10. becauſe both make up the ſame Sum of 358. 3. תמורה, when they tranſpoſe the Letters of a Word, ſo the Word ישמח *Pſ.* 21. *v.* 2. by Tranſpoſition is משיח, and the Word מלאכי *Exod.* 23. *v.* 23. makes by Tranſpoſition מיכאל. 4. צורית when they draw Inferences from the Figures and Characters of the Words which are inverſe or Capitals. Every one ſees that by making uſe of theſe Methods they may give to any Paſſage whatever Signification they pleaſe, and a honoured and learned Friend of mine has juſtly obſerved; we Chriſtians might make uſe of the ſame Method againſt the *Jews*; without *Notaricon*, *Gematria*, or tranſpoſing any Letter: he has explained the Words *Pſ.* 1. *v.* 1. אשרי האיש אשל לא הלך בעצת. thus, אשר יה איש אשר לאחלך בעצ ת, *Who is the God-Man who ſuffer'd for thee upon the Tree of Death*; for the Letter ת, was the Sign of Death.

Let us conclude with a ſerious Addreſs to the *Jews*.

People, whom God formerly had choſen for his Inheritance, but whom he has rejected and diſperſed throughout all the World for their Unbelief; you expect a general Reſtoration: your Prophets promis'd it you: our *Meſſias* and his Apoſtles agree with them in this Particular: the wonderful Providence of God in preſerving your Nation entire from mixture with others, wherever you are diſperſed, ſeems to confirm your Expectation: The XIII. Articles of your Faith, if rightly explain'd, contain the true Doctrine of Chriſt, and may be ſubſcrib'd by us Chriſtians ourſelves; for tho' you ſay in the Vth Article, That God is the only Object of Worſhip, and that no other may be ador'd or obſerv'd either as Mediators or Interceſſors; it is manifeſt this is not levell'd againſt the only true Mediator, the Son of God, but againſt the great Number of Mediators and Interceſſors

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ſet up by the Church of *Rome*, and the Commentary, tack'd to it in the *Bomberg* Bible obſerveth: That to remove all Idolatry, which is condemned by the Law and the whole Scripture, neither Angel nor Saint, nor Planet nor any Creature ought to be worſhipped, and that no Mediators or Solliciters between God and Men ought to be ſet up. When you declare in the VIIIth Article, that your Traditions came out of the Mouth of God to *Moſes*, you in the ſame Time declare, that by theſe Traditions you only underſtand the Explication of the Precepts of *Moſes*. The great Controverſy between us and you is about the XIIth Article: You ſay, that there ſhall come a *Meſſias*, who ſhall be more worthy than all the Kings that were in the World before him; and we pretend that the *Meſſias* is come, but even this Queſtion rightly ſtated, may eaſily be decided; You make a Diſtinction between the *Meſſias* the Son of *Joſeph*, and the *Meſſias* the Son of *David*: you ſay the *Meſſias* the Son of *Joſeph* will come firſt [a]: that his Appearance in *Galilee* ſhall be mean and deſpicable [b]; that he will pour out his Soul into Death, and reconcile the People of God by his Blood [c]; that he ſhall be raiſed from the Dead [d]; and be our Righteouſneſs. [e] *Jeſus* who was ſuppoſed the Son of *Joſeph*, but who in Reality was the Son of *David*, has done whatever you expect your *Meſſias*, the Son of *Joſeph* to do; he has fulfill'd the Scriptures; his Appearance was without Splendor; he explain'd the true Senſe of the Law, and declared unto Men all the Counſel of God; he ſuffer'd for our Sins and died, being raiſed from the Dead by the Power of God he is our Righteouſneſs; your Fore-Fathers ſaw him when he preached in their Synagogues and wrought Miracles; They ſaw him a ſecond time *ſitting on the right Hand of Power, and coming in the Clouds of Heaven*, when the *Romans* revenged his Blood upon them and upon their Children; You will ſee him, when after having embrac'd his Doc-

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[a] Talmud Treat. Succa Chap. Hachalil. Meorath hammaor fol. 81. [b] Jalkut Shimoni in Eſ. 53. [c] Schene luchoth habberit fol. 242. [d] Aſcath Roſhel. [e] Peſikta Rabbetha fol. 63.

trine,

trine, a temporal Prince (whom if you will call *Meſſias* we won't diſpute about Words) inveſted with his Authority and Power, ſhall free you from your Captivity, and lead you back to the Land promiſed to your Fathers; then you will ſay: *Bleſſed is he that cometh in the Name of the Lord*. Matth. 23. v. 39. But before this happy Event can come to paſs, *Eliah*, one in the Power of God muſt come and *turn the Hearts of the Children to their Fathers*: You have turn'd your Hearts from your Fathers; you have abandon'd their Religion; you have disfigur'd it, taking in a literal Senſe what was deliver'd to you in a myſtical one you have loſt the Key of Knowlege; this is the *Vail of Moſes* that hangs over your Faces; if once this Vail is taken away, you will ſee clearly, that the true Religion of your Fore-Fathers agrees perfectly with ours: Three Prejudices hinder you particularly from embracing the Chriſtian Faith: The Privilege you had and ſtill pretend to have of being the only People of God: Your Zeal for your Traditions: And your Opinion that the Ceremonial Law being for ever obligatory, your Temple and carnal Worſhip ſhall be reſtored; but God, has he not very frequently declared in your Holy Writs that in the Days of the *Meſſiah* he would call the Gentiles into the Church and receive them into Grace and Favour? Read *Iſa*. 2. v. 2. Chap. 11. v. 10. Ch. 49. v. 6. Ch. 60. v. 35. *Mic*. 4. v. 12. *Mal*. 1. &c. And the Author of *Aſcath Roſhel* in his Commentary upon *Jer*. 31. doth he not ſay that in the Days of the *Meſſias* the Jews and Gentiles will be One People, and call upon the Lord, to ſerve him with One Shoulder? Have we not ſhewn that the Traditions of your Fathers concerning the Doctrine of the ever bleſſed Trinity, the Angel *Metatron* or Son of God, his Incarnation and attoning for our Sins, if taken in their true Senſe, perfectly agree with our Notions? Is it not evident that the Ceremonial Laws were not good in themſelves, nor intended for all the World, but were given to One People, ſome of them being annexed to One certain Land, and others to a certain Place, as to the Tabernacle and Temple? Were they not often diſpenſed with, and could by

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Conſequence not be of perpetual Obligation? When your Fore-Fathers laid ſo much Streſs upon theſe Laws, did not your Prophets, in order to undeceive them, declare unto them, that God took no Delight in their Sacrifice? Do you not find in the Old Teſtament many plain Inſinuations of the deſigned Abrogation of the Ceremonial Law? Since Providence has ſecluded you for ſo many Ages from your Land, and from your Temple, which is utterly demoliſh'd and could never be rebuilt; you have no Sacrifices, nor Acceſs to them, and your Worſhip as well as ours conſiſts only in Prayers and Thankſgivings: If this your Worſhip is acceptable in the Sight of God, why do you wiſh for a Reſtoration of a Carnal Worſhip ſo difficult, ſo expenſive and ſo burthenſome; and if it is not acceptable, what Hopes can you have for eternal Salvation? May you examine theſe Things without Prejudice, and with due Attention; may the Wiſh of your great Prophet and Lawgiver *Moſes* be fulfill'd: *O that they were wiſe, that they underſtood this, that they would conſider their latter end.* Deut. 32. v. 29. *May the Salvation of* Iſrael *come out of* Zion, *then* Jacob *ſhall rejoice, and* Iſrael *ſhall be glad.*

THE

THE
TRADITIONS
OF THE
JEWS:
With
The *Expoſitions* and *Doctrines*
Of the
RABBINS.

ENTHUSIASM on the one Hand, and a Spirit of Domination on the other, are, and have been ever, the Diſgraces of the Prieſts of moſt Religions: But None are, or have been, more guilty on one Side, or more extravagant on the other, than the *Rabbins*, or Teachers among the *Jews*. The *Rabbinical* Domination and Enthuſiaſm will appear in the following Extracts from the beſt and moſt celebrated Writings of the *Rabbins*; a Set of Men, who, on the Foundation of the *Oral* Law, have erected for themſelves an abſolute Dominion over the Conſciences and Underſtandings of the *Jews*; and publiſh'd, for Divine and Natural Truths, the groſſeſt Falſhoods and Abſurdities that ever appear'd. This, perhaps, will appear very ſtrange to the greateſt Part of the *Chriſtian World*; which, by Reaſon of the Scarcity of *Hebrew* Learning in it, is but little ac-

quainted

quainted with the *Rabbinical* Spirit or Writings; but the numerous Authorities we ſhall produce for the Truth of it, will, without Doubt, put it out of Queſtion.

We ſhall begin with ſome Account of the *Talmud*; a Book which, as the *Jews* pretend, contains the *Oral* Laws, and other Secrets, which God communicated to *Moſes*. It conſiſts of two principal Parts; each of which is divided into ſeveral Books. The firſt Part, which they call the *Miſhna*, may be reckon'd the Text. The other is a Sort of Comment on the Text; and was originally ſtiled *Gemara*. This Book hath been the Cauſe of infinite Contentions among the *Jews*; who have rent themſelves into Parties, and involv'd themſelves in innumerable Hardſhips and Calamities, for and againſt the Authority of certain Paſſages, and different Conſtructions of the Senſe. And the more the *Jews* have been ſcatter'd and diſpers'd, the more hath this Book been enlarg'd. *Rabbi Jebuda*, *Anno Dom.* 190. gathered all the Traditions, Expoſitions and Opinions, which had been generally receiv'd by the Synagogues in all Ages down to his own Time. And out of this Collection he compiled the *Miſhna*. Three Hundred Years after the Deſtruction of the Second Temple, *Rabbi Jochanan* compos'd the *Gemara*; which, with the *Miſhna*, makes up the *Jeruſalem Talmud*.

After the *Jews* were ſettled in **Persia**, *Rabbi Aſa* wrote another *Gemara*; which, being join'd with the *Miſhna*, was call'd the *Babylonian Talmud*. The *Miſhna* is written in pure Rabbinical *Hebrew*, but with ſuch Brevity, that it is no eaſie Matter to underſtand it. And 'tis only underſtood by a ſmall Number of *Jews*; and Theſe, for the Senſe, are forc'd to have Recourſe to the Opinions and Explanations of the *Rabbins*. The *Jeruſalem* Talmud is ſo dark and myſtical, that it is but of ſmall Uſe or Advantage to the Generality of the *Jews*. When they quote any

any Thing from the *Talmud*, they refer expreſly to the *Babylonian*, or to that of *Jeruſalem*.

Beſides the Fables with which the *Talmud* is crouded, it contains many Matters directly contrary to Holy Writ, and even to the Nature of Things. Neither can the *Rabbins* themſelves agree in their Opinions about it. And this Diſagreement has occaſion'd many Sects among the *Jews*, and made them, excluſive of other Diſpenſations, the moſt wretched People, among themſelves, upon the Face of the whole Earth.

The *Talmud* being call'd the *Oral* Law, it will be proper to give the Reaſons the *Jews* aſſign, why it was not reduc'd into Writing as well as the Law of *Moſes*. And ſome *Rabbins* agree in the following:

“When, *ſay they*, the Holy and Bleſſed God revealed himſelf to *Moſes* on Mount *Sinai*, and there delivered to him the *Law* for the Children of *Iſrael*, he directed him to place the *Miſhna*, the *Gemara* and the *Aggada* next in Order after the *Bible*; and told him even the Queſtions that a Diſciple might ask his Maſter. When *Moſes* had learned all This from the Mouth of the Lord, and was commanded to communicate it to the *Iſraelites*, he addreſſed himſelf to God and ſaid, Lord of the Univerſe, I will give it them in Writing. But the Lord anſwered him and ſaid, I will not ſuffer it; for I know, they will be brought under Subjection to Idolaters, who will deſpiſe them and deprive them thereof. The *Bible* I will give them in Writing, but the *Miſhna* and *Gemara* and the *Aggada* they ſhall receive from me by Word of Mouth only. For when the Nations of the World ſhall bring them into Subjection, they ſhall, by Means of the *Oral* Law, be diſtinguiſh'd from them. Moreover, the Lord ſaid to the Prophet, If I give them the moſt of my Laws in Writing, they will be deemed Strangers. What then ſhall

"I do with them? I will give them the *Bible* in Writing; but the *Miſhna*, the *Gemara* and the *Aggada*, by Word of Mouth. That Sentence, *Write theſe Words*, ſignifies the *Bible*; and that, *For after theſe Words*, ſignifies the *Talmud*.

Another *Rabbinical* Account of the *Talmud* runs thus:

"The *Oral* Law was not deliver'd to us in Writing, becauſe its Meaſure exceeds the Dimenſions of the World. For which Reaſon, the Holy and Bleſſed God gave the Summary of it in Writing, but the Explanation thereof, by Word of Mouth.

In the Diſcourſes or Comments of *Rabbi Elieſer*, there is another Reaſon mentioned; namely, "That God, foreſeeing, that the Nations of the World would tranſlate his Law into their ſeveral Languages if he ſhould deliver it in Writing, did therefore deliver it to *Moſes* by Word of Mouth only."

Another *Rabbi* ſays: "Do not imagine, that the *Written* Law, is the Foundation or Ground-work; for, on the Contrary, the *Oral* Law is the Foundation; and on this Law the Covenant was made: As it is written, [1] *For after the Tenor of theſe Words I have made a Covenant with thee.* And therein is the Treaſure of the Holy and Bleſſed God. For he foreſaw, the Children of *Iſrael* would be expoſed to many Calamities; and that their Books would be tranſlated by the Heathens: Therefore he would not ſuffer his Laws to be written."

The *Iſraelites*, it ſeems, were unwilling at firſt to receive the *Talmud*, or *Oral* Law. For *Raf Dimi*, the Son of *Chama*, in a Treatiſe entitled *Huóda Sára*, on theſe Words, *And they* (namely the *Iſraelites*) *ſtood at the nether Part of the Mount*,[2] expounds them thus:

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(1) Exod. XXXIV. 27. (2) Exod. XIX. 17.

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"Theſe Words, *ſays he*, inform us, that the Holy and Bleſſed God covered the *Iſraelites* with the Hill, as with a Bucket; and ſaid to them, *If you receive my Laws, well; if not, This ſhall be your Grave.* And in a *Chaldean* Tranſlation this 17th Verſe is thus render'd: *God brought forth the People out of the Camp, to meet the Majeſty of the Lord; and inſtantly the Lord of the World pluck'd up the Hill and hung it in the Air; where it glitter'd like a Mirror, and they ſtood under it.*

As to the Place where *Moſes* receiv'd the *Law*, it is the Opinion of the moſt celebrated *Rabbins*, that it was in Heaven; but that *Moſes*, before his Arrival there, met with ſtrange Adventures: The Story of which they thus relate: "When *Moſes* was to aſcend on high, that is, to Heaven, a Cloud deſcended and plac'd it ſelf before him: But *Moſes*, our Inſtructor, not knowing whether he ſhould get upon or lay hold of it, preſently the Cloud was rent, and he went into it, and walk'd about in it as a Man walks on the Earth: As it is written in the Law, [1] *And* Moſes *went into the Midſt of the Cloud.* But when the Door-Keeper, *Kémuel*, (the Angel who is ſet over 12000 Angels of Deſtruction, that ſtand before the Doors of Deſtruction) met him, and angrily ask'd him, *Whence, Son of* Amram, *this Deſire of thine to paſs into the Place of Fiery Angels?* *Moſes* anſwer'd, *I am not come of my ſelf, but by the Will of the Holy and Bleſſed God, to receive the* Law, *and to carry it down to the* Iſraelites. The Angel, notwithſtanding this Anſwer, oppoſing his Paſſage, *Moſes* fell upon him, and ſtruck him ſuch Blows, that he wounded and overcame him, and would have deſtroy'd him from the Creation. Then went *Moſes* ſtrait into the Firmament; where he

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(1) Exod. XXIV. 18.

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“ met the Angel *Hadarniel*. 'Tis fabled of this Angel, that he is Sixty Times Ten Hundred, or 60,000 Leagues higher then his Companion; and that, with every Word he utters, iſſue 12000 Darts of Light. “ On his ſeeing *Moſes*, he accoſted him very roughly: *Thou Son of* Amram, ſaid he, *what Buſineſs haſt thou in the Place of the exalted Saints?* At theſe Words *Moſes* was ſtruck with ſuch Fear, that the Tears guſh'd out of his Eyes; and he was ready to fall from the Cloud. But the Holy and Bleſſed God took Compaſſion on him, and ſaid to *Hadarniel*, From the Day that I created thee, thou haſt been contentious. When in the Beginning I intended to create Man, thou ſhewedſt thy ſelf diſsatisfied, and ſaidſt to me, *What is Man that thou regardeſt him?* Thou didſt then juſtly merit my Anger, and I branded thee with my little Finger; yet art thou ſpiteful againſt him who is faithful in my Houſe, and whom I have call'd hither to receive my Law, which he is to carry down to my Elect Children: For had it not been for the Law which the *Iſraelites* are to receive, thou hadſt had no Habitation in the Firmament. When *Hadarniel* had heard this, he addreſſed himſelf to the Holy and Bleſſed God, and ſaid, Lord of the World, Thou knoweſt, I was ignorant of thy Permiſſion for his coming hither. Now I will be his Harbinger, and walk before him as a Servant walks before his Maſter. When *Hadarniel* had ſpoke theſe Words, he ran and bended himſelf to *Moſes*, and went before him, till he came unto the Fire of the Angel *Sandelſon*. There he ſpoke to *Moſes* and ſaid, Go back, for I dare not tarry, leſt the Fire of *Sandelſon* ſhould deſtroy me. When *Moſes* ſaw *Sandelſon*, he trembled with Fear, ſo that he was ready to fall from the Cloud; and the Tears guſh'd from his Eyes. Then he pray'd to God for Mercy, and he was heard; for

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the Love God bore to *Iſrael*. And the Lord deſcended from his Throne of Glory, and ſtood before *Moſes* till he had paſſed the Fire of *Sandelſon*. This is the very Matter mentioned in *Exodus*,[1] *And the Lord paſſed by before him and proclaimed* &c. When *Moſes* had paſſed by *Sandelſon*, he advanced toward *Rigjon*, the fiery River, which is ſet and kept in a Flame by miniſtring Angels; and in which they all bathe themſelves. This River is of the Sweat of Animals; and its Source is under the Throne of Glory. Preſently God led *Moſes* from this River. And immediately after, *Moſes* was met by *Galizur*, ſirnamed *Raſiel*; at the Sight of whom *Moſes* trembled. But God protected him. And when he had paſſed by *Raſiel*, he met with a great Company of Angels, of dreadful Aſpect, who ſurrounded the Throne of Glory, and were the ſtrongeſt and moſt mighty of all the Angels. Theſe Angels oppoſed him by the fiery Breath which iſſued in Flames from their Mouths, and were ready to conſume him, becauſe he was come to carry away the *Law*, which they endeavour'd to keep in Heaven to themſelves. But the Lord, at that Inſtant, cloathed *Moſes* with the Brightneſs of his Glory, and ſaid to him, Since they inſiſt on keeping the *Law* to themſelves, give them an Anſwer. Then *Moſes* thus addreſs'd them: It is written in the *Law*, *I am the Lord thy God, that brought thee out of the Land of Egypt*. Have you ſerved in *Egypt?* Or have you been carried from thence, that you have Need of a Law? It is written, *Thou ſhalt have no other Gods but me.* Have you any Idolatry amongſt you, that you want a Law? It is written, *Thou ſhalt not take the Name of the Lord thy God in vain.* Have you any Buſineſs among you, that requires

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(1) Exod. XXXIV. 6.

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"the Obligation of an Oath? Again: It is ſaid *Remember the Sabbath*, &c. Have you any Labour among you, that you have Need of Reſt on the Sabbath? It is written, *Honour thy Father and Mother.* Have you any Parents to honour and reſpect? It is written, *Thou ſhalt not kill.* Is there any Blood ſhed among you, that you muſt have a Law? It is written, *Thou ſhalt not commit Adultery.* Have you Women among you, that you want the Reſtraint of a Law? It is written, *Thou ſhalt not ſteal.* Are there any Goods among you in the Firmament, that you ſtand in Need of a Law? It is written, *Thou ſhalt not bear falſe Witneſs.* Have you any falſe Witneſſes among you, that you muſt needs have a Law? It is written, *Thou ſhalt not covet.* Are there Houſes, Lands or Vineyards among you, that you want this Law?"

Hereupon all the miniſtring Spirits renounc'd their miſtaken Pretenſion, and yielded to the Words of the Living God, ſaying, *Lord our Ruler, how glorious is thy Name in all the Lands! who exalteſt thy Majeſty above the Heavens!* And the Lord taught *Moſes* the *Law* in Ten Days.

"Then did *Moſes* deſcend again to the Earth, full of Terror and Aſtoniſhment at the dreadful Appearance which the Angels made; that is to ſay, the Angels of *Sweat*, and the Angels of *Shaking*, and of *Trembling*; but he forgot all in an Hour's Time. And the Lord ſpoke unto *Jeſiſia*, the Angel of the Covenant; who thereupon deliver'd the *Law* unto *Moſes*, in Order and well ſecured. All the Angels were inſtantly his Friends; and Every one preſented him with ſome Medicine. They alſo communicated to him the Secret of the Names, ariſing from every *Paraſcha*, or Diviſion, of the *Law*; ſhewing him likewiſe the Uſefulneſs of the *Law*, and in what Manner it was to be underſtood: For it is ſaid, [1] *Thou haſt aſcended on high; thou haſt led Captivity Captive; thou haſt received Gifts for Men.* And the Angel of Death deliver'd alſo Something unto him: For it is written [2] *And he put on Incenſe, and made an Atonement for the People.*

"The glorious Uſe of the Names, ariſing as already obſerved, from the Diviſion of the Law, given him by *Jeſiſja*, the Angel of the *Law*, and *Metátron*, the Prince of *Countenance*, he communicated to *Eliezer*; and *Eliezer* to his Son *Phineas*, who was a great and excellent Prieſt.

The *Jews* ſpend more Time in Meditation and Prayers every *Monday* and *Thurſday*, than on any other Day of the Week, on Account of the receiv'd Opinion amongſt them, that on thoſe Days *Moſes* aſcended to and deſcended from Heaven. And thus ſay the *Rabbins*, "On *Mondays* and *Thurſdays* we are to pray more than on other Days, becauſe *Moſes*, our Teacher, aſcended on a *Thurſday* to Heaven, where he received the *Tables* of the *Law*, and Remiſſion and Pardon for the Sins *Iſrael* had committed in erecting a Golden Calf: And on a *Monday* he deſcended." Rabbi *Iſmael* ſays, "*Metátron*, the Prince of *Countenance*, inform'd me, that *Moſes*, when he aſcended on high, learn'd the *Law* in the Seventy Ways of the Seventy Languages, as alſo the Prophets and *Hagiographa*, or the Remainder of the Old Teſtament. Of all which *Moſes* made himſelf Maſter in Forty Days; but forgot it in one Hour. Whereupon God ſent him *Jeſiſja*, the Angel of the *Law*, to inſtruct him again. And *Moſes* thankfully received his Inſtructions."

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(1) Pſ. LXVIII. 18. (2) Numb. XVI. 47.

“ the *Law* would have been learnt without Trouble, without Contradiction, and without Diſcord. but it is ſaid, [1] *And he beat the Rock, and the Water fell down by Drops.* Therefore thoſe who learn the *Law*, are like a Hammer that beats the Rock; they can make no certain Concluſions about it, and have it only by Drops.

In a *Talmud* Treatiſe, which is intitled, *Sóta*, and in *Sanhedrin*, it is ſaid, “ Afterwards the Diſciples of *Schammai* and *Hillels* encreaſed; who, not performing the Service they were appointed to, did cauſe Diſcord to encreaſe among the *Iſraelites*; ſo that the *Law* was, as it were, divided among them. In Another *Talmud* Treatiſe, entitled *Cholin*, the Contradictions in the *Jewiſh* Writings and Traditions are imputed to Pride; for there it is ſaid, “ From the Time that Pride became predominant, Strife and Contention encreaſed withal.

In another *Talmud* Treatis, *Erúvin*, is the following Paſſage, Word for Word: “ It is mentioned by *Rabbi Abba*, that *Samuel* ſaid, Three Years has the Houſe of *Schammai* and the Houſe of *Hillels* been at Variance. But when at a Time one of them affirm'd, he was in the Right; and the other was as poſſitive, that himſelf was in the Right, a Voice came from Heaven and ſaid, What both *Schammai* and *Hillels* teach, is the Word of God, and the Preheminence given to the Houſe of *Hillels* is unjuſt.

In another *Talmud* Treatiſe, entitled *Chagíge*, we find the following Paſſage: “ The Men of the Congregation are the Diſciples of the Wiſe, who are ſummon'd together to ſtudy the *Law*. Theſe differ in their Opinions; One holding one Thing clean; another holding it unclean. One forbids what another allows. One judgeth this right,

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(1) Num. XX. 11.

“ which another judges to be wrong: How then can I be inſtructed in the *Law*? The Text it ſelf allows theſe Differences; ſaying, Theſe Precepts are given by one Paſtor. One God has dictated them. One Preſerver and Governor has ſaid them. They proceed from the Mouth of the Lord of all Works, the ever bleſſed God; as it is ſaid, [1] *And God ſpake all theſe Words.* Then let thy Ear be like unto a Funnel; and prepare thy Heart to receive the Words of Thoſe who diſallow, as well as the Words of thoſe who allow; the Words of thoſe who eſteem ſome Things to be wrong and the Words of thoſe who eſteem them to be right ”. And in the Book call'd *Ammudeba Shíſa* in the Part entitled *Ammud harevy*, it is written: “ And altho' a Thing is forbid by one, which is allow'd by another, nevertheleſs it is on both ſides the Word of God, and may on proper Occaſions, be clearly prov'd to be ſo.

Nay the *Jews* go farther, and affirm, that the contradictious or controverted Matters in the *Talmud* were deliver'd unto *Moſes* by God in Mount *Sinai*; as may be ſeen in the *Jalkut Chádaſh*, in the Part entitled *Luchóth*, where 'tis ſaid, that *Moſes* received the *Law* on Mount *Sinai*, and even the Controverſies between *Schammai* and *Hillels*.

Moreover, it is the Opinion of the *Jews*, that the *Law* was in Being before the Creation of the World; and that *Adam* knew it, and likewiſe ſome of his Offſpring, before it was promulg'd on Mount *Sinai*. That it was in Being before the Creation Rabbi *Elieſer* affirms in the following Account: “ Seven Things were created before the World; namely, the *Law*, *Hell*, *Paradiſe*, *the Throne of Glory*, *the Temple*, *Repentance*, and *the Name of the Meſſias*. How is it prov'd, that the *Law* was before the

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(1) Exod. XX. 1.

“ World? From what is ſaid in *Prov.* VIII. 22. *The* “ *Lord poſſeſſed me in the Beginning of his Way, before* “ *his Works of Old.* How is it prov'd, that Hell is “ older than the World? From *Iſ.* XXX. 33. where it “ is ſaid, *For* Tôphet, (which ſignifies *Hell Fire,*) *is* “ *ordain'd of Old*; or from yeſterday; intimating “ *before the Creation of the World.* How is the ſame “ prov'd of Paradiſe? From *Gen.* II. 8. where it is “ ſaid, *And the Lord God planted a Garden in Eden,* “ *Mikkédem* i. e. *from Eternity,*” as *Rabbi Elieſer* would have it underſtood; but here the Senſe of it is, *towards the Eaſt.* “ How is it prov'd of “ the *Throne of Glory?* From *Pſalm* XCIII. 2. *Thy* “ *Throne is eſtabliſhed of Old.* Where the Words, “ *of Old*, ſignify from *Everlaſting.* How is the “ *Temple* prov'd to be more ancient than the World? “ From *Jerem.* XVII. 12. *A glorious high Throne* “ *from the Beginning is the Place of our Sanctuary.* The “ Meaning of the Words, *from the Beginning*, is, *from* “ *before the Creation of the World.* How is the ſame “ prov'd of *Repentance?* From *Pſalm* XC. 2. 3. *Before* “ *the Mountains were brought forth* &c. *taſchéf énoſch,* “ i. e. (as it is here falſly render'd,) *didſt thou make* “ *that Men ſhould repent.* How is it prov'd of the “ Name of the *Meſſias?* From *Pſalm* LXXII. 17. “ *His Name ſhall endure for ever.* And from *Micah* “ V. 2. *But thou Bethlehem Ephratah, tho' thou be* “ *little among the Thouſands of Judah, yet out of thee ſhall* “ *be come forth unto me, that is to be Ruler in Iſrael,* “ *whoſe Goings forth have been of Old, from* “ *Everlaſting.*

The *Talmud* gives the Space of Time in which the *Law* was in Being before the Creation of the World. 'Tis there ſaid, that the Angels, when the *Law* was given to *Moſes*, expreſſed themſelves to God to this “ Effect: *What has Man, born of a Woman, to do with* “ *us?* To whom God anſwer'd: *He is come to receive* “ *the Law,* They replied: *Wilt thou give to Fleſh* “ *and Blood that acceptable and Sacred* (Law) *which,* “ *before the Six Days of the Creation, lay by thee* 974 “ *Times longer than the World has been created?*

In the *Talmud* it is maintain'd, that *Adam* knew and kept the *Law* before his Fall. And in a Book call'd *Siphre Jaſhenim*, mention is made of a Treatiſe, call'd *Sachuth Adam*, i.e. *Adam's Innocence*, wherein 'tis ſaid, *Adam* committed no Sin in eating the forbidden Fruit.

There are, in the *Talmud*, many other Fables, and many Abſurdities and ridiculous Quotations, as from Holy Writ. In a *Talmud* Treatiſe entitled *Sanhédrin*, we read concerning the Duſt of the Earth, out of which *Adam* was form'd, thus: “ *Rabbi Allir* ſays: The Duſt, out of which the Firſt “ Man was created, was gather'd from all the “ Corners of the Earth; as it is ſaid [1] *Thy Eyes did ſee my* “ *Subſtance yet being imperfect*; and again, [2] *The Eyes* “ *of the Lord run to and fro' over the whole Earth.*” *Rabbi Oſchája* has out of *Rof* a Quotation which ſays “ The Trunk of the Firſt Man was taken out of “ *Babel*; his Head out of the Land of *Iſrael*; and “ his Limbs from the other Parts of the Earth.” *Rabbi Acha* ſays, “ The Poſteriors of *Adam* were “ taken out of *Akra* from *Agma*, a Place in “ *Babylon*, as *Rabbi Salomon* will have it.” In the Diſcourſes of *Rabbi Elieſer*, it is affirm'd, “ That God “ form'd *Adam* of the Earth which he had “ collected from the Four Corners of the World.”

In *Berachóth*, a *Talmud* Treatiſe, 'tis ſaid, “ that God form'd *Adam*, with a double Viſage. “ The Paſſage runs thus:” *Rabbi Jeremy*, Son of *Elieſer*, ſays, “ God created the Firſt Man with “ Two Faces; as we read, [3] *Thou haſt faſhion'd me* “ *behind and before.*” Which Words *Rabbi Salomon* explains thus: “ He made him with Two Faces,

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[1] Pſ. CXXXIX. 16. [2] 2. Chron. XVI. 9. [3] Pſ. CXXXIX. 5.

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“ one before and the other behind; and cut him in Two Parts; and out of one Part he made *Eve.*” In the Treatiſe entitled *Erùvin*, we read, that *Adam* “ had a double Face, from the Words [1] *Thou haſt faſhioned me behind and before.* On theſe Words, ſays the *Erùvin*, *Rabbi Salomon* writes thus: He divided him into two Parts; for on the one Side he was a Male, and on the other a Female.” In *Bereſchith rabba*, in the eighth *Paraſha*, we read theſe Words: “ *Rabbi Samuel*, Son of *Nachmans*, ſaid, In the ſame Hour, wherein God created Man, he made him with two Faces, and ſawing him aſunder, made the Back part to each of them, one on this Side, the other on that.

In a *Talmud*-Treatiſe, entitled *Chágiga*, we find the following Account of the Size, in which *Adam* was created. “ *Rabbi Eliezer* ſays, that the Firſt Man reach'd from the Earth to the Firmament of Heaven; but that, after he had ſinn'd, God laid his Hands on him, and reduc'd him to a leſs Size: As we read, [2] *And haſt laid thine Hand upon me.* *Rabbi Jebuda* aſſerts, that the *Raf* had ſaid, The Firſt Man reach'd from one End of the World to the other: As we read, [3] *Since the Day that God created Men upon the Earth, from the one Side of Heaven unto the other.* But, after he had ſinned, God laid his Hands on him, and reduc'd him to a ſmall Size: As we read, [4] *And haſt laid thine Hands upon me.* On the Words, *From the one End of the World to the other*, *Rabbi Salomon* writes thus: When he lay down, his Head was in the Eaſt, and his Feet in the Weſt.

The *Talmud* Treatiſe, entitled *Sepher Gilgùlin*, gives the following Account, where the Members of *Adam's* Body lay, when they were created:

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(1) Pſ. CXXXIX. 5. (2) Pſ. XXXIX. 5. (3) Deut. IV, 32. (4) Pſ. XXXIX. 5.

“ At

“ At the Inſtant of his Creation, his Head, Throat and Neck, were in the Midſt of *Paradiſe*, and his Trunc, and other Members, in the other Parts of the World.” Farther, in a Book entitled *Reſchith, Cochma*, there is the following Account of *Adam's* Heel. “ The Ball of the Heel of the Firſt Man eclipſed the Globe of the Sun.” In the *Jalkut Shimoni*, on *Geneſis*, the Size of *Adam* is thus deſcrib'd: “ His Height, at his firſt Creation, was from the Earth to the Firmament of Heaven. And when the miniſtring Angels firſt beheld him, they trembled for Fear, and immediately aſcended to God, and thus addreſs'd him: O thou Lord of the Univerſe, there are two Principalities; that is, there are two Gods in the World. Whereupon God laid his Hand upon Man, and reduc'd him to the Length of a Thouſand Ells.' In *Sepher Gilgulim* the Account ſtands thus: “The Firſt Man reach'd at his Creation from one End of the World unto the other; but he was afterwards leſſen'd to the Size of One Hundred Ells. It is to be obſerv'd, that at firſt, he was as tall as the Word is long; and a Hundred Years would be ſpent in travelling from one End to the other.

In a little Treatiſe entitled *Pirki*, by Rabbi *Elieſer*, we find, [1] that the whole Creation worſhip'd the Firſt Man. The Paſſage runs thus: 'The Length of *Adam* was from one End of the World to the other: As it is ſaid, [2] *Thou haſt faſhioned me behind and before.* The Word *behind*, ſignifies the Weſt; and the Word *before*, the Eaſt. And when he ſaw the Creatures which God had created, he began to magnify God his Creator, and ſaid, *O Lord, how great and how manifold are thy Works!* he ſtood upon his Legs, and was form'd

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(1) Chap. 2. (2) Pſ. 139. 5.

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" in the Image of God. But when the Creatures " ſaw him, they were terrified, ſuppoſing him to be " their Creator, and came to worſhip him; which " he perceiving, he ſaid to them, You are come to " worſhip me; but come, let us cloath our ſelves " with Strength and Glory, and accept him for our " King, who created us all; for 'tis the People " make a King, and not the King by himſelf. And " *Adam* went forth and acknowledg'd God for his " King; and the whole Creation follow'd him, and " ſaid, *The Lord is cloathed with Majeſty.*[1]

Concerning the Angels who would have worſhip'd *Adam*, we have, in the Treatiſe entitled *Niſhmath Adam*, and other Talmudic Treatiſes, the following Relation: " When God created the firſt Man, " the miniſtring Angels were deceived in him, and " were about to ſay to him *Holy*, &c. ſuppoſing " him to be God. How did God undeceive them? " He let a deep Sleep fall upon him; by which they " knew he was Man, And this is what is written,[2] " *Ceaſe ye from Man, whoſe Breath is in his Noſtrils,* " *for wherein is he to accounted of?* " A little after, " 'tis ſaid, " In Truth, *Adam* was look'd upon as " a Divine Being; for the Balls of his Heels hid " the Light of the Sun. ". In *Sepher Gilgulim* we find the like Paſſage, with the following Addition: " How much more would the Glory of his Face " (*obſcure the Light of the Sun.*) And this was the " Cauſe of the Miſtake of the miniſtring Angels " when they firſt beheld him. For the Removal of " which Miſtake, God caus'd a deep Sleep to fall " upon *Adam*; which, as it was a humane Property, " let them ſee his *humane* Nature.

In *Sepher Chaſidim* we find the following Paſſage: " The Firſt Man reach'd from one End of the

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(1) Pſ. 93. 1. (2) Iſ. 2. 22.

" World to the other. And the Miniſtring Angels " were ready to ſay to him, *Holy, Holy,* becauſe he " fill'd the whole Earth. But God came and made " him leſs, and the Pieces of his Fleſh, (*which had* " *been taken from him, to make him leſs*) were laid " round about him. Then ſaid *Adam* unto God, " Why haſt thou made Spoil of me? why doſt thou " reject the Work of thy own Hands? As it is written,[1] *Thou haſt laid thy Hand upon me.* Then " ſaid God to *Adam*, I will reſtore thee. *Be fruitful,* " *and multiply, and repleniſh the Earth,* as thou didſt " before. And this is the Foundation of the Saying " among us, *The Son of* David *doth not come, till all* " *the Souls of the Body of Man are finiſh'd, or have all* " *appear'd in the World.* For God ſaid farther to " *Adam*, Take the Pieces and ſcatter them over the " Face of the whole Earth. And in every Place, " where thou ſhalt ſcatter them, ſhall they turn into Duſt; and all thoſe Places ſhall be inhabited " by thy Seed. In the Place thou ſhalt pitch on for " thy Seed, the *Iſraelites*, there ſhall they dwell. " And this is What is referr'd to in *Jer.* II. 6. " *Through a Land which no Man had paſs'd through;* " *and where no Man dwelt.* That is, there was no " Place where he ſow'd not his Fleſh.

Again: In a Talmud-Treatiſe, entitled *Chagiga*, 'tis ſaid, that God, in the Beginning, created a Light, by Means of which *Adam* could view the World from one End to the other. The whole Paſſage is This: " Rabbi *Elieſer* has ſaid, *Adam*, by " that Light which God created in the Beginning, " view'd the World from one End to the other. " Of this Light, in the Great *Jalkut Rubeni*, in the *Paraſha Kitiſſa*, it is thus written: " God ſhew'd the " Light, which he created in the Beginning, to

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1. Pſ. 139. 5.

“the Friſt Man; by which Light the Man could view the World from one End to the other. The ſame Light God ſhewed unto *David*: On which Account *David* praiſ'd him when he ſaid: *How great is thy Goodneſs which thou layeſt up for thoſe that fear thee!* The ſame Light was ſhewn to *Moſes*; who, by Means of it, could ſee from *Gilead* to *Dan*. But when God ſaw the Approach of the Three wicked Generations, namely, the Generation of *Enos*, the Generation of the *Flood*, and the Generation of *Confuſion* (at the Building of the Tower of *Babel*) he hid this Light. To *Moſes* he gave it for the Space of three Months. But when *Moſes* repair'd to *Pharaoh*, he took it from him; but gave it him again on Mount *Sinai*. *Moſes* made uſe of it daily: And the Children of *Iſrael* were not able to approach him till he had covered his Face with a Vail.

8. The Talmud-Treatiſe, entitled *Sanhedrin*, mentions how long *Adam* continued in Paradiſe. The Paſſage is this: “*Rabbi Acba*, the Son to *Channina*, has ſaid, The Day has Twelve Hours. In the Firſt Hour, the Duſt, of which *Adam* was form'd, was brought together. In the Second, this Duſt was made a rude unſhapely Maſs. In the Third, the Limbs were ſtretch'd out. In the Fourth, a Soul was lodg'd in it. In the Fifth, *Adam* ſtood upon his Feet. In the Sixth, he aſſign'd the Names (*of all Thing that were created.*) In the Seventh he receiv'd *Eve* for his Conſort. In the Eighth, Two went to Bed; and Four roſe out of it (*the Begetting and Birth of two Children in that Time; namely Cain and his Siſter.*) “In the Ninth, he was forbid to eat of the Fruit of the Tree. In the Tenth, he diſobey'd. In the Eleventh, he was tried, convicted, and ſentenc'd. In the Twelfth, he was baniſh'd, or *driven out of the Garden.*

In the Treatiſe, entitled *Bereſhith rabba*, in the Twenty-ſecond *Paraſha*, we have the following Account of the firſt Generating of Children: “*Rabbi Elieſer*, the Son of *Aſaria*, ſaid, Three Miracles happen'd on the ſame Day. For, on the ſame Day they (*Adam and Eve*) were created, they lay together; and on the ſame Day *Eve* brought Children into the World. *Rabbi Jehoſha*, the Son of *Korcha*, has ſaid, Two went to Bed; and Seven roſe out of it, (*that is to ſay, five Children were born, namely*) *Cain* and his Twin (*that is, his Siſter*) and *Abel*, with his two Twins, (*or Siſters.*

A Treatiſe entitled *Emeck hammelech*, in the 43d Chapter, gives the following Account of the Eating the forbidden Fruit: “The Serpent was envious of *Adam*, on Account of *Eve*. And having polluted her, he inveigled her to eat of the forbidden Fruit. As ſoon as ſhe perceiv'd ſhe was entangled in the Net *Jezer hara*, i. e. *Evil Nature*, ſhe ſought to draw *Adam* into the ſame Snare; and having given him of the Fruit, he eat of it: As it is written in *Gen*. III. 6. *And ſhe gave alſo unto her Husband, and he did eat.* When he had eaten thereof ignorantly, he went and eat of it preſumptuouſly, being preſently govern'd by *Jeſer hara*, i. e. *Evil Nature*. She, (*Eve*) gave alſo of the Fruit to every Animal to eat; and by that Means drew them all into the ſame Snare with her ſelf; excepting one Bird, which is call'd *Chol*, and is mentioned in *Job*, XXIX. 18. *And I will encreaſe his Days like unto* Chol's” (*underſtood of the Bird Phœnix.*) And the *Zeéna ureéna* ſays, “And ſhe (*Eve*) gave to all Beaſts, both wilde and tame, and to the Birds, to eat of the ſame Apple. Rabbi *Ilden* ſays, the Bird *Chol* liveth a thouſand Years; and that, when ſhe hath liv'd up to that Time, ſhe falls away; her Feathers drop off; and ſhe is

“ reduc'd to the Size of an Egg. Then does her Youth return, and ſhe grows again.

'Tis ſaid of *Adam*, in ſeveral Talmud-Treatiſes, that he had Coition with every Kind of Beaſt, before he cohabited with *Eve*. For Inſtance, in a Talmud-Treatiſe, entitled *Jeramoth*, there is this Paſſage, “ Rabbi *Elieſer* has ſaid, What is that which is ſaid in *Geneſis* II. 23. *Bone of my Bone, and Fleſh of my Fleſh.* This Paſſage teacheth us, that he (*Adam*) had Coition with Beaſts, both wild and tame, of every Kind; but his Mind could not be ſatisfied 'till he cohabited with *Eve*.” In the Treatiſe, entitled *Zeëna Ureëna*, we have the following Account, 'Tis ſaid by Some of the Sages, “ That the Firſt Man had carnal Knowledge of all Animals, but could not be induc'd to chuſe any one of them to be his Wife.” In *Jalkut Chadaſh*, another Treatiſe, 'tis ſaid, “ The Firſt Man was ſtain'd with three Crimes; namely, Fornication, Bloodſhed, and Idolatry.” In the little *Jalkut Rubeni*, in the Part entitled *Mitba*, Numb. 8. there is the following Paſſage quoted out of the *Aſara Maamaróth*, “ *David* tranſgreſs'd like the Firſt Man, and was guilty of Idolatry, Fornication and Bloodſhed.

But the *Jews* carry their idle Notions of the Wickedneſs of *Adam* to a greater Extravagance: For They charge him with forſaking *Eve* for the Space of One Hundred and Thirty Years, and cohabiting all that Time with Female Devils; and charge *Eve*, likewiſe with cohabiting, during his Abſence, with Male Devils. Theſe Charges of the *Jews*, againſt our firſt Parents, particularly appear in *Bechai*'s Comment on the five Books of *Moſes*, in the *Paraſcha Beraſchith*; where 'tis ſaid, That “ for all the Space of One Hundred and Thirty Years, during which *Adam* forſook his Wife, Female Spi-

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rits were enamour'd of him; and he lay with them: and they brought forth Males: And Male Spirits were enamour'd of *Eve*, and lay with her; and ſhe brought forth Females.” In the *Jalkut Shimoni*, upon *Geneſis*, we have the following Account, “ In thoſe Years, during which the Man was baniſh'd, he begat a Generation of Devils, Spirits, and Hobgoblins; as we read, * Adam *liv'd One Hundred and Thirty Years, and begat a Son in his own Likeneſs, after his own Image.* For during that Time he begat None after his own Image: In that Time he begat Devils, and other evil Spirits, but Nothing of the Human Kind.” But in *Emek Hammeleck* there is a quite different Account of the Manner in which *Adam* paſſed the ſaid One hundred and thirty Years; and 'tis this, “ Rabbi *Shimeon* has ſaid, There is Nothing to be compared to Repentance. This is evident from the Firſt Man; who was guilty of three Capital Crimes; namely, Idolatry, Fornication, and Bloodſhed: Yet God accepted of his Repentance, as it is well known: And *Adam* was a great Penitent, ſince, for the Space of One hundred and thirty Years, he ſtood in the River *Gichon* faſting.

In a Talmud-Treatiſe, entitled *Avoth*, written by Rabbi *Nathans*, there is a ridiculous Account of *Adam*'s Intention to eat Hay (or Graſs) with his Aſs, out of the ſame Rack. The Paſſage is this, “ When God had ſaid to the firſt Man, *Gen.* III. 18. *Thou ſhalt eat the Herb of the Field*, the Man trembled throughout every Limb, and ſaid, *O Lord of the World, I and my Beaſt* (i. e. *Aſs*) *will eat out of one Rack.* Then God ſaid to him, *Becauſe thy Limbs did tremble, in the Sweat of thy Brows*

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* Gen. 5. 3.

“ *ſhalt*

“ *ſhalt thou eat Bread.* This Fable has likewiſe a Place in a Talmud-Treatiſe, entitled *Piſachim*; and runs there thus, “ When God had ſaid to *Adam*, “ *Thorns and Briars ſhall it* (the Earth) *bring forth* “ *unto thee* [1], Tears flow'd down his (*Adam*'s) “ Cheeks; and he ſaid, *O thou Lord of the World,* “ *I and my Aſs will eat out of the ſame Rack.* But the “ Lord ſaying to him, *In the Sweat of thy Brows* “ *ſhalt thou eat Bread*; he was again at Reſt.

I ſhall now ſhew, from *Jewiſh* Writers, the Notions of the *Jews* concerning the Knowledge or Learning of *Adam*. In the Twenty firſt Chapter of a Treatiſe, entitled, *Avodath Hakkódeſch*, we have the following Account: The Theologiſts or Divines ſay; “ That (the Angel) *Baſiel* was his (*Adam*'s) Inſtructer or Teacher: When he was in Paradiſe “ (the Angel) *Ragiel* brought (*him*) from Heaven “ a Book; by means of which he conceiv'd mighty “ Things concerning the Upper Region; which “ Things were not conceived by the Angels of the “ Moſt High. And the Uppermoſt (*the Angels of* “ *Heaven*) aſſembled before him, to hear the deep “ and wonderful Secrets which were revealed in that “ Book; ſaying, [2] *Exalt thy ſelf, O Lord, above* “ *the Heavens.* But the Inſtructer of *Sem* was (the “ Angel *Jophiel.*” And in *Sohar*, at the *Paraſha Bereſhith*, we have another Account of this Matter; which runs thus, “ When *Adam* was in Paradiſe, God ſent him by the holy Angel *Raſiel*, who “ is plac'd over the Secrets (or Learning) of the Upper or chief Angels, a Book containing the Writings and Wiſdom of the Upper Angels. And he “ (*Adam*) divided (or *digeſted*) the Seventy different “ Kinds of Wiſdom, in his Hundred and ſeventy “ Diſcourſes of the *Upper Wiſdom*, in Order to attain, by the Means of the Book, to the Scripture “ of Wiſdom; *and* to know the Fifteen hundred “ *Keys*, which 'twas not given to the Upper “ Saints to know; and which were kept ſecret in “ that Book, 'till the Time of *Adam*. When it (*the* “ *Book*) was given to *Adam*, the Upper Angels “ aſſembled (*before him*) to hear and to know (*the* “ *Contents thereof*) and ſaid, *Exalt thy ſelf, O God,* “ *above the Heavens.* In the ſame Hour, the holy “ Angel *Hadarniel* came to him, and ſaid, *Adam,* “ *Adam, the Glory of thy Lord was hidden: For the* “ *Upper Angels are not permitted to know the Glory* “ *of thy Lord; But to thee it is permitted to know* “ *All.* This Book was kept ſecretly by *Adam*, 'till “ he went out of Paradiſe: And every Day he “ made uſe of the Treaſure of his Lord. And he “ knew the Upper Secrets, which the Upper Saints “ of God, namely, the Angels were Ignorant of “ But when he had tranſgreſs'd, and departed from “ the Commandment of his Lord, the Book flew “ from him, and he beat on his Forehead and “ wept, and went into the River *Gichon*, up to his “ Neck; and the Water (*thereof*) made his Body “ foul; and his Luſtre faded. Then God beckon'd “ to *Raphael*, and permitted, that the Book ſhould “ be given him (*Adam*) again. And *Adam* neglected not to read it. He (*Adam*) left it to his Son “ *Seth*; and, from one Generation to another, it “ deſcended to *Abraham*, who, by Means thereof, “ ſaw the Glory of the Lord.” Among other Contradictions in the *Jewiſh* Accounts of *Adam*, already quoted, this can hardly be ſuppos'd to have eſcaped the Reader, *viz.* That it is here ſaid, *Adam did every Day*, in Paradiſe, *make Uſe of the Treaſure of his Lord*, or did every Day read in the Book that was given him; whereas, according to ſome Paſſages in the *Talmud*, and other *Jewiſh* Writings,

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(1) Gen. 3. 18.

(2) Iſah 37, 6.

ings, already cited, he continued in Paradiſe but one Day.

The Rabbinical Writings, likewiſe, mention a certain Staff which was given to *Adam*. Of this Matter we have, in the Fortieth Diſcourſe of Rabbi *Elieſer*, the following Account. "Rabbi *Lev* ſays, the Staff, which was created between the Stars, (*i. e.* in the Evening) was given to the Firſt Man in Paradiſe. *Adam* gave it to *Enoch*; *Enoch* to *Noah*; *Noah* to *Sem*; *Sem* to *Abraham*; *Abraham* to *Iſaac*; *Iſaac* to *Jacob*. *Jacob* carried it along with him into *Egypt*; and gave it to his Son *Joſeph*: When *Joſeph* died, his Houſhold Goods were ſeiz'd and carried to the Palace of *Pharaoh*, who was well skill'd in Enchantments. When *Pharaoh* ſaw the Staff, and read the Inſcription upon it, he ſet an Eſteem upon the Staff, and planted it in the Midſt of the Garden which belonged to the Houſe of *Jethro*. He only (*Pharaoh*) might view this Staff. No other Man dar'd to approach it. But *Moſes*, when he was come into his (*Pharaoh*'s) Houſe, enter'd the Garden of *Jethro*; and ſeeing the Staff, and having read the Inſcription, he laid hold of it and carried it away. When (*afterwards*) *Jethro* ſaw *Moſes*, he ſaid, he will deliver *Iſrael* out of *Egypt*; and for that Reaſon (or, *on that Perſwaſion*) gave him his Daughter *Zippora* to Wife; as it is ſaid, *Exod.* 2. 21. *And* Moſes *conſented to ſtay with that Man.*" In the little Treatiſe, entitled *Medraſh Vijoſcha*, we are told of *Moſes*'s ſpeaking to the following Effect. "When I was grown up, I went out to ſee the Oppreſſion of my Brethren; and I ſaw an *Egyptian* Man ſtrike a *Hebrew* Man, one of my Brethren. I ſtruck him dead, and buried him in the Sand. When *Pharaoh*

heard of this, he intended to take away my Life: And, by his Order, a Sword being brought, which had not its Equal on the whole Earth, he endeavour'd to ſlay me with it ten Times. But the Holy and Bleſſed God wrought a Miracle; for my Neck became as hard as a Marble Pillar; and the Sword had no Power over me. And then I made my Eſcape to *Jethro*; who caus'd me to be kept ſeven Years bound in Priſon. When I went out of *Egypt*, I was Forty Years old. And (*as*) I ſtood near a Well, I beheld *Zippora*, *Jethro*'s Daughter. And when I had ſeen, that ſhe was chaſt, I told her, that I would marry her. Then did ſhe acquaint me with her Father's Cuſtom, ſaying to me, my Father tries, at a certain Tree he has in his Garden, Every one who has a Mind to marry one of his Daughters: For as ſoon as he (*the Party*) comes near the Tree, he is ſwallow'd up. Whereupon, I aſk'd her, whence that Tree was brought? And ſhe anſwer'd me, the Holy and Bleſſed God, gave to the firſt Man the Staff, which he created in the Evening of the Sabbath. The Firſt Man gave it to *Enoch*; *Enoch* to *Noah*; *Noah* to *Sem*; *Sem* to *Abraham*; *Abraham* to *Iſaac*; and *Iſaac* to *Jacob*; *Jacob* brought it into *Egypt*, and gave it to his Son *Joſeph*. After the Death of *Joſeph*, the *Egyptians* plunder'd his Houſe, and carried his Staff to the Palace of *Pharaoh*; *Jethro* was one of the greateſt Magicians in *Egypt*. He ſaw the Staff, and, having a great Fancy for it, ſtole it, and brought it into his Houſe. On this Staff was cut the *Schem hamphoraſh*; and on it were inſcrib'd the Ten Plagues which the Holy and Bleſſed God, ſuffer'd to come upon *Egypt*. It was kept many Years in my Father's Houſe; 'till, at Length,

“ he took it in his Hand, and went into the Garden, “ and put it into the Ground. And when he “ enter'd the Garden again, with an Intent to take “ it away, he ſaw, that it had ſprouted and blown, “ and had ripe Almonds upon it. He left it “ ſtanding. And therewith he uſeth to try Every “ one who ſeeks a Daughter of his in Marriage.” According to this Paſſage, the Staff was of the Almond Tree. But according to the following Paſſage, in the *Jalcut Chadaſh*, in the Part entitled *Adam*, it was from the Tree of Knowledge. “ The Staff of *Moſes* was from the Tree of “ Knowledge of Good and Evil; the Communion of “ *Matraton* and *Sammaël*, wherefore *Moſes* ſinn'd, “ and beat the Rock. But when he had repented, “ another Staff was given him, of the Tree of “ Life.” To conclude, The Characters upon the Staff, which ſignified the ten *Egyptian* Plagues, were the following; d, z, k, a, d, s, b, a, c, b; which are thus explain'd; *Dam*, Blood; *Zephardeim*, Frogs; *Kinnim*, Lice; *Arot*, Variety of Vermin; *Defer*, the Plague; *Scheabin*, Ulcers; *Barad*, Hail; *Arbeh*, Graſhoppers, *Choſcheck*, Darkneſs; *Bechor*, the Firſt Born.

According to *Jewiſh* Authors, the *Law* was taught by *Adam* to *Seth*; by *Seth* to *Enoch*; by *Enoch* to *Sem*; and by *Sem* to *Abraham*. In the Twentieth Chapter of the Third Part of a *Hebrew* Treatiſe, entitled *Avodaſh Hakkadeſh*, we have the following Paſſage, “ I have found in *Medraſch*, “ that Rabbi *Jochanan*, the Son of *Nuri*, ſaid, “ The Holy and Bleſſed God, took *Sem*, *Noah*'s “ Son, and diſtinguiſh'd him as his Servant, and “ a Prieſt of the Moſt High. He filled him with “ Majeſty, and called him *Melchiſedek*, a Prieſt of “ the Moſt High, and King of *Salem*. And his “ Brother *Japhet* learn'd the *Law* in his School,

“ 'till *Abraham* came, who (*likewiſe*) learn'd the “ *Law* in the School of *Sem*. After which, God “ converſ'd only with *Abraham*; and all the others “ were forgotten. But *Abraham* preſented himſelf before the Lord, and pray'd, that his Glory “ might continue in the Houſe of *Sem*; which was “ (*accordingly*) promiſ'd him; according to what is “ ſaid in *Pſal.* 110. 4. *Thou art a Prieſt for ever,* “ *after the Order of Melchiſedek.* Rabbi *Iochanan*, “ has ſaid, Was not *Japhet* the Firſt-born? Why “ (*then*) was the Prieſthood given to *Sem*? Becauſe “ he continually ſtudied the Law, and ſeparated “ himſelf from the Ways of the World. Whence “ then had he the Law? The firſt Man, *Adam*, “ knew the Law and left it, in Tradition, to his “ Son *Seth*. Afterwards, the Earth poſſeſs'd it, “ 'till *Sem* came, who ſtudied it. Rabbi *Joſe* has “ ſaid, If the Law was in the School of *Sem*, what “ Need had God to order the Seven Commands to “ be taught the Children of *Noah*, ſince the Law “ was written long before (*them*)? To this Rabbi “ *Iſaac* has anſwerd, At the Time the Flood came “ into the World, and they went into the Ark, they “ did, through their great Dread, forget the *Law*. “ And God ſaid, *If I ſhould enjoin them to keep my* “ *Commandments, they would wholly caſt off the Yoke,* “ *as others have done,* who ſaid (*Job* 21. 14.) We “ deſire not the Knowledge of thy Ways. *For* “ *which Reaſon I will give them but a few Words* “ (*Laws*); to the End they may keep them, 'till “ He comes who ſhall keep it (the *Law*) whole. “ And this was *Abraham*; according to what is “ ſaid, [*] *Becauſe* Abraham *has obey'd*. When he had “ learn'd the Law from *Sem*, he charg'd himſelf “ with the keeping of it all.

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[*] Gen. 26. 5.

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In the Treatiſe, entitled *Shalſhèleth*, there is the following Paſſage. "'Tis not to be doubted but the Firſt Man, as a Being created by the Hand of God, underſtood all Wiſdom, both Divine and Human, contain'd in the Law of *Moſes*; which was created in Perfection before the World, as we are taught by our Sages of bleſſed Memory, upon the Words, *Prov.* 8. 30. *Then I was by him, as one brought up with him.* Wherefore, we may ſay, that he was in the ſame Degree with our Inſtructer, *Moſes*, (on whom be Peace) and with *Salomon*, in all Natural Knowledge. Nor need we doubt but that all Fathers naturally wiſh to ſee their Children as perfect in Knowledge as themſelves; nay, to exceed them: For a Father, who is a Teacher, is not jealous of his Child as a Scholar. And ſince it is ſo, no Doubt but *Adam* inſtructed his Son *Seth*, who was born after his own Image and Likeneſs, in all his Wiſdom. And from him it deſcended to *Noah*; and from *Noah* to *Abraham*, and the Generations after him; 'till the Law was given on Mount *Sinai*. For there the Bleſſed God gave it publickly to our Inſtructer *Moſes*, on whom remain Peace, and to all *Iſrael*. And from them it has deſcended, from Generation to Generation, to this Day.

In Rabbi *Menachem Rekanat*'s Comments on the Pentateuch, in the *Paraſha Bereſchith*, upon the Words, * *And* Cain *talked with his Brother* Abel, there is the following Matter. "Some of the *Cabaliſts* ſay, that *Cain* and *Abel* talked together concerning the *Paraſha* (or the Diviſion of the Law of *Moſes*) wherein the *Zizit* or *Zizis* (*i. e.* Fringes or Seams) are treated of; † and the

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* Gen. 4. 8. † Numb. 15. 38, 39, 40, 41.

"Quarrel

Quarrel between *Cain* and *Abel* began about the *Zizis*." But in a Treatiſe, entitled *Amudéba Schéfa*, in the Part *Ammud harevii*, there is another Matter aſſign'd as the Cauſe of their Strife. The Words run thus, "Our Rabbins, of bleſſed Memory, have ſaid, that *Cain* and *Abel* divided the World between them: That *Abel* was to have the moveable, and *Cain* the immovable Things thereof. Upon which Diviſion, there aroſe a Quarrel between them. For *Abel* ſaid to *Cain*, ſtrip of the Cloaths which thou weareſt upon thy Body, for they are Part of the Moveables, and belong to me. Whereupon, *Cain* ſaid to *Abel*, Avant; get thee up into the Air; for thou poſſeſſeſt not the ſmalleſt Part of the Earth. And *Cain*, when he had utter'd theſe Words, ſlew *Abel*." The *Targum Jeruſhalmi*, under the Words, † *And Cain talked with his Brother Abel*, contradicts the foregoing Accounts of the Quarrel; ſaying, That *Cain*, out of Reſentment, (becauſe God had not regarded his Offerings) had ſaid to *Abel*, that there was neither Day of Judgement, nor Judge, nor Eternal Life. Whereupon, *Abel* argu'd with him, to ſhew that there were. Hence a Quarrel aroſe, which grew to ſuch a Height, that *Cain* beat *Abel* to Death.

In the *Jalkut Schimóni*, on theſe Words, * *I will bleſs the Lord, who hath given me Counſel*; 'tis ſaid, that *Abraham* had no Teacher to inſtruct him in the *Law*; but that his Reins performed that Office. The Paſſage is this; "Rabbi *Samuel*, Son of *Nachmani*, interprets theſe Words concerning *Abraham*. His Father did not teach him: Nor had he any Maſter to inſtruct him. Who then taught him his Wiſdom? We learn, that Rabbi *Sime-*

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† Gen. 4. 8. * Pſal. 16. 7.

"on,

“ on, the Son of *Joachi*, has ſaid, Theſe Words, teach us, that God had provided him with Two Reins; out of which iſſued Wiſdom and Underſtanding.” And to this Purpoſe ſpeaks the *Bereſchith Rabba*, in the Ninety fifth *Paraſha*. “ At every Place, where *Jacob* ſat down, he ſtudied the *Law*, as his Father had done before him. But the *Law* was not yet given. And yet 'tis ſaid of *Abraham*, * Abraham *kept my Commandments, my Statutes, and my Laws*: Whence then did *Abraham* learn the *Law*. *Rabbi Simeon* ſays, that his Reins were faſhion'd like two Water-Veſſels; and out of them did flow the *Law*. Whence is that prov'd? From *Pſ*. 16. 7. *My Reins alſo inſtruct me in the Night Seaſons*.

In a Talmudic Treatiſe, entitled *Kidduſchim*, † (Fol. 21. *Col*. 1.) is the following Paſſage concerning *Abraham*. “ We find, That *Abraham* kept the whole *Law*, before it was deliver'd; according to what is ſaid, in *Gen* 26. 5. *Becauſe that Abraham obey'd my Voice, and kept my Charge*; (that is, he perform'd what I charg'd him to do) *my Commandments, my Statutes, and my Laws*.” And in the Treatiſe, entitled *Joma* (*Fol*. 28. *Col*. 2.) 'tis thus written; “ The *Raf*, and, if thou wilt, the *Raf Aſchi* has ſaid, “ Our Father *Abraham* kept even the Law concerning the Mingling of Victuals: For in *Gen*. 26. 5, 'tis ſaid, *my Laws*; which comprehends both the *Written* and the *Oral* Law.” There is, in the *Beriſchith Rabba*, in the Sixty fourth *Paraſha*, a Paſſage to the ſame Purpoſe running thus. “ Of the Law concerning the Mingling of Victuals, Rabbi *Bechai*, in his Comment on the Five Books of *Moſes*, in the *Paraſcha Lech Lecha*, writes thus; Our Father *Abraham*, on whom be Peace, obſerved the *Law*, and the Service of God, even that (*Law*) concerning the Mingling of Victuals.

Rabbi *Bechai*, in his Comment on the five Books of *Moſes*, would ſhew, that *Iſaac* was call'd to the Study of the *Law* at three Years of Age. He ſays, that “ *Abraham*'s putting off the Feaſt for *Iſaac* 'till the Day he (*Iſaac*) was wean'd, muſt be thus explain'd: That the Day he (*Iſaac*) was wean'd, he was turn'd to the Study of the *Law*. And we are not to wonder at this; for *Abraham*, when he was but three Years old, knew his Creator. Wherefore he (*Abraham*) neither prepar'd the Feaſt on the Day of Birth, nor on the Day of Circumciſion, but delayd it 'till he (*Iſaac*) was wean'd; becauſe he would rejoice over his Son in the Joy of the *Law*: According to the Words in *Iſ*. 28. 9, *Whom ſhall he teach Knowledge? And whom ſhall he make to underſtand Doctrine? Them that are wean'd from the Milk, and drawn from the Breaſts*.” That *Abraham* knew his Creator at the Age of three Years, is aſſerted in a *Talmud*-Treatiſe, entitled *Nedarim*, * and in the *Bereſchith Rabba*, in the Ninty Fifth *Paraſha*. And the *Jews* believe firmly, that he had much Underſtanding at that Age. But this is ſhort of what is ſaid of *Ben Sira*, in a little *Jewiſh* Treatiſe under that Title: For 'tis there ſaid of him, † “ That he not only ſpoke, while in his Mother's Womb; but was likewiſe, as ſoon as he was born, endued with much Knowledge, and utter'd many reaſonable and judicious Matters.

But theſe Things are hardly ſo ſtrange as the Matters for which we ſhall next quote the *Jewiſh* Writings. Rabbi *Salomon Jarchi*, in his Comment

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* Gen. 26. 5.

* *Fol*. 32. *Col*. 1. † *Fol*. 2. *Col*. 2. and *Fol*. 3. *Col*. 2.

on *Geneſis*, ſays, that *Rebecca*, when ſhe was married to *Iſaac*, was but three Years of Age. His Words run thus, " When *Abraham* was come from " Mount *Moria*, he receiv'd the joyful News of " *Rebecca*. *Iſaac* was at that Time Thirty ſeven " Years old; and then did *Sarah* die. The Time, " from the Birth of *Iſaac* to the Death of *Sarah*, " was Thirty ſeven Years. And *Sarah* was Ninety " Years old when *Iſaac* was born; and One Hundred and Twenty ſeven Years old when ſhe died: " As it is ſaid in *Gen.* 23. 1. *Sarah was One hundred and twenty ſeven Years old.* Behold, the Age " of *Iſaac* was Thirty ſeven Years, at the Time of " the Birth of *Rebecca*. And when he had waited " for her three Years, 'till ſhe was fit for Marriage, he took her to Wife." According to this Account, *Rebecca* was a very notable Girl at three Years of Age. But that a Girl of three Years old is fit for Marriage, is maintain'd very plainly in the *Jewiſh* Writings; particularly, in *Emek Hamelech*, in the following Paſſage. " Our " Sages, of bleſſed Memory, ſay, that a Female " is not fit for Marriage, 'till ſhe is arriv'd at the " Age of three Years and one Day." The *Talmud* ſupports theſe Sages here, in the Part entitled *Avoda Sara*. And the *Sanhédrin** ſays, "A Daughter, who is of the Age of three Years and one " Day, is, by being bedded with a Man, lawfully married.

But to return to the Patriarchal Study of the *Law*. in *Jalkut Schimoni*, we find the following Mention of *Jacob* in that View. " *And Jacob was an upright Man, dwelling in Tents.* † He dwelt in " two Tents; namely, the School of *Sem*, and the " School of *Heber*. *Jacob* walked in the Way of " Life; for he dwelt in Tents, and ſtudied the " *Law* as long as he liv'd." And Rabbi *Bechai*, in his Comment on the Pentateuch, in the *Paraſha Vajechi*, on the Words, * *with my Sword*; after other Conjectures towards fixing the Senſe of the Text, ſays, " or are the Words—— *with my Sword*—— as much as to ſay, (*with*) the Merit " of the *Law*. For behold, the Fathers knew it " (the *Law*) by their Wiſdom; and kept it, before it was deliver'd." And the Words of *Jacob*, *I have ſojourn'd with Laban, and ſtay'd there until now*, imply, according to the Comments of the *Jews*, that *Jacob*, during all the Time he ſerv'd *Laban*, kept the Six hundred and thirteen Commandments. In the little *Jalkut Rubeni*, in the Part entitled *Jachuth*, is the following Paſſage. " What " made *Jacob* ſo meritorious, that he liv'd without " Pain and Trouble, and without *Jezar hara* (*i. e.* " corrupt Nature) as God will vouchſafe to all the " Juſt hereafter *to do?* Becauſe from his Infancy " to his old Age he continued at School; and had " great Knowledge and Experience in the *Bible*, " the *Miſchna*, the *Halachoth*, or *Halachós* (i. e. " *Serios*) and in *Aggadóth*, or *Aggodos* (i. e. Pleaſant " or Diverting) Relations." In *Jalkut Chadaſh*, in the Part entitled *Jizchak*, we have the following Paſſage, " Rabbi *Samuel bar Nechman* has ſaid, " That *Jacob* could repeat the whole Book of " *Pſalms*; according to what is ſaid, † *But thou* " *art holy, O thou that inhabiteſt the Praiſes of* " *Iſrael*.

Farther: 'Tis a Notion of the Rabbins, that *Jewiſh* Infants, in the Womb, are inſtructed in the *Law*; but that as ſoon as they are born, they forget it. The Paſſages we have collected from their

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* *Fol.* 55. *Col.* 21. † Gen. 25. 27.

* Gen. 48. 22. † Pſal. 22. 3.

Writings, in Proof of this, are as follow. The *Jalkut Schimoni*, on *Geneſis*, ſays, "All the Time the Infant is in the Mother's Womb, it is taught the *Law*; as it is ſaid, *Prov.* 4. 4. *He taught me alſo, and ſaid unto me, let thine Heart retain my Words keep my Commandments and live.* But as ſoon as it comes into the open Air, an Angel, who ſtands ready, hits it on the Mouth, and thereby cauſes it to forget the whole *Law*: For, as it is ſaid, * *Sin lieth at the Door.*" The *Talmud*, in the Part entitled *Nidda*, after giving ſome Account of the Manner in which the Infant lies in the Mother's Womb, goes on thus: "And upon its Head burns a Candle, (*by Means of which*) it views the World from one End to the other: As it is ſaid, [1] *When his Candle ſhined upon my Head, and when by his Light I walked through Darkneſs.* Nor art thou to wonder at this. A Man, in his Sleep here, may dream that he is in *Spain*. There are no Days wherein Man is ſo happy, as in thoſe Days (*when he is in his Mother's Womb*) as it is ſaid, [2] *O that I were as in Months paſt, as in the Days when God preſerv'd me.* What Days then are thoſe which makes Months but not Years? I ſay, they are the Days we continue in the Mother's Womb. There the Child is inſtructed in the *Law*; as it is ſaid, [3] *He taught me alſo, and ſaid unto me, let thine Heart retain my Words; keep my Commandments and live.* And *Job* ſays, ---- *When the Secret of God was upon my Tabernacle.* What is it he (*Job*) ſays? Wilſt thou ſays, he was a Prophet in that Saying? *Come and hearken.* I anſwer thee in this Matter. 'Tis written, that

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* Gen. 4. 7. (1) Job. 29. 3. (2) Job. 29. 2. (3) Prov. 4. 4.
4 Job. 29. 4.

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" he ſaid,—— *When the Secret of God was upon my Tabernacle.* When the Infant enters into the Air of the World, or is born, there comes an Angel and hits it on the Mouth, and cauſes it to forget the whole *Law*. For, as we read, *Gen.* 4. 5. *Sin lieth at the Door.* But the *Law* doth not depart from it 'till the Exorciſm is utter'd; as it is ſaid, [1] *Every Knee ſhall bow: Every Tongue ſhall ſwear.* The Words— *Every Knee ſhall bow*— ſignify the Day of Death; as it is ſaid, *Before me all Knees ſhall bow that are laid in the Duſt.* But the Words— *Every Tongue ſhall ſwear*— ſignify the Day of Birth; as it is ſaid, [2] *He that hath clean Hands and a pure Heart, who hath not lift up his Soul unto Vanity, nor ſworn deceitfully.* What are then the Words (*directed*) to the Child in the Exorciſm? Theſe, *Be juſt and pious, and not wicked; and altho' the whole World ſhould ſay to thee, thou art juſtified, yet think thy ſelf a Sinner; and know, that only the Holy and Bleſſed God is pure; and the Soul he hath given thee is clean. If thou keepeſt it undefiled, 'tis well: If not, I will take it from thee.*

In the Treatiſe of Rabbi *Aharon Shmuel*, entitled *Niſchmath Adam*, [3] tis ſaid, "We can ſay, after our Rabbins, of bleſſed Memory, that a Man, *while he is in his Mother's Womb, is inſtructed in the whole* Law. But as ſoon as he enters into the Air of the World, an Angel comes and hits him on the Mouth, and cauſes him to forget the whole *Law*. And while he grows up, he is like one that has loſt Something, and endeavours to find it. He looks for it (*the Law*) with the Lanthorn of his Underſtanding; and by that Means finds all the Wiſdom and Know-

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(1) Iſ. 45. 23. (2) Pſal. 24. 4. (3) *Fol.* 26. *Col.* 1.

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“ ledge which he had loſt. On which Account the ” Scripture ſays, [1] *Happy is he that finds Wiſdom.* “ And the Word *finding* is uſed in *Prov.* 2. 4, 5. “ *If thou ſeekeſt her as Silver, and ſearcheſt for* “ *her as for hid Treaſures; then ſhalt thou unſtand the Fear of the Lord, and find the Knowledge of God.* Now he knew, the Keeping of “ the *Law* is the Wiſdom of (*from*) God. And “ this is agreable to what we ſay upon the “ Words, *Prov.* 4. 22. *For they are Life unto* “ *thoſe that find them, and Health to all their* “ *Fleſh.* The Meaning of which Words is, the “ Finding of the *Law*, which they had loſt; and “ afterwards Eternal Life, and Health to all their “ Fleſh; becauſe theſe are Healings to the Blow, “ which the Angel gave them on their Mouths, “ and which made them forget the *Law*; and “ they become what they were before.

The *Jews* ſtrenuouſly maintain, that the *Written Law* is not to be underſtood without the *Oral.* They prefer the *Talmud* to the *Bible*; and believe, that all that has been, or now is ſaid by their Rabbins, is to be religiouſly obſerv'd and obey'd. Some of the Evidences of their Opinion, that the *Written Law* is not to be underſtood without the *Oral*, are as follow. 'Tis ſaid in a Treatiſe entitled *Cad Hakkémach*, “ The Six *Sedarim* “ or Orders (of the *Talmud*) are the *Oral Law*; “ That being the Ground and Foundation of the “ Covenant. For the *Written Law* cannot be explain'd without the *Oral Law.*” In the *Miſbecha Haſſabat*, of *Shlomo Ben Mordechai*,[2] 'tis ſaid, “ 'Tis impoſſible for us to build on the Holy “ *Written Law*, as on a Foundation, without the “ *Oral Law*; the *Oral Law* being the Explanati-

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(1) Prov. 13. 3. (2) Chap. 5.

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“ on of the Law *Written.*” Rabbi *Joſeph Gekatilia*, in his Treatiſe entitled *Schaare Orah*, ſays, [1] “ The *Written* Law is explain'd by “ the *Oral* Law: And theſe two Laws depend on “ each other like two Twins of a Roe. And to “ him, who ſeparateth one from the other, are directed the Words, [2] *A Whiſperer ſeparateth chief* “ *Friends.* He is as One that hath no God.

That the *Talmud* is held in greater Eſteem, among the *Jews*, than the *Bible*, will appear from the following Quotations. In a Talmudic Treatiſe, entled *Bava Meriæ* [3] 'tis ſaid, “ The Doctrine of “ our Rabbins is this: They who ſtudy the “ *Bible*, do what is deem'd neither Virtue nor “ Vice. They who ſtudy the *Miſhna* perform “ Something of a Virtue; and, on that Account, “ receive a Reward. But they who ſtudy the “ *Gemara*, perform what may be eſteem'd the “ greateſt Virtue.” In *Maſſecheth Sopherim*, Chap. 15. we have the following Paſſage; “ The *Bible* “ is like Water; the *Miſhna* like Wine; and “ the *Six Ordinances* (*meaning the* Gemara) are “ like ſpiced Wine. The World cannot ſubſiſt “ without Water. The World cannot ſubſiſt “ without Wine. The World cannot ſubſiſt “ without ſpiced Wine. And a rich Man is “ ſuſtain'd by theſe Three Things. Nor can “ the World ſubſiſt without the *Bible*, the *Miſhna*, and the *Gamara.* Again, The *Law* is “ like unto Salt; the *Miſhna* is like unto Pepper; “ and the *Gemara* like unto balmy Spice. The World “ cannot be without Salt. The World cannot “ be without Pepper. The World cannot be without balmy Spice. And a Man of Wealth is ſuſtain'd by all theſe three. Nor can the World be

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(1) *Fol.* 11. *Col.* 2. (2) Prov. 16. 28. (3) *Fol.* 33. *Col.* 1.

“ with-

"without the *Bible*, the *Miſhna*, or the *Gemara*." In the Treatiſe, entitled *Cad hakkemach*, 'tis ſaid, "We are to hold no Converſation with Thoſe who take the *Bible* and the *Miſhna* into their Hands without ſtudying the *Talmud*, (*which is here to be underſtood of the* Gemara.) And as 'tis ſaid [1] *Meddle not with thoſe that are given to change.*" In *Shaare Zedek*, [2] 'tis ſaid, "He who reads the *Bible*, without the *Miſhna* and *Talmud* (i. e. *Gemara*) is as One that hath no God." In Rabbi *Salomon Jarchi*'s Comment, [3] there is a Paſſage which runs thus, "Let thy Attention be more upon the Words of the *Scribes* (*Rabbins, who have written the* Oral *Law*) than upon the *Law* (of *Moſes*.)" There is a Paſſage to the ſame Purpoſe in the Talmud-Treatiſe, entitled *Erúvin*. [4] And in *Chaphtor apherach* is the following Paſſage. "The Rabbins have ſaid, the Words of the *Scribes* are more delightful than the Words of the *Prophets*." But a more awakening Aſſertion concerning the Excellence of the *Talmud*, and it's Preference to the *Bible*, is one we find in a Talmud-Treatiſe, entitled *Chagiga*, under the Words [5] *Neither was there any Peace to him that went out, or came in.* The Words run thus. "The *Raf* has ſaid, When a Man leaves the *Halacha* (*i. e.* the Study of the *Talmud*) and goes to the *Bible*, he will have no Peace (or *Good Fortune*)."

The *Jews* believe and teach, that it is their Duty to obey the *Rabbins*; and likewiſe to give Credit to every Thing they ſay. Rabbi *Bechai*, in his Comment on the Five Books of *Moſes*, in the *Paraſha Vehaja ekef*, [6] ſays, "The Words of the Wiſe (the *Rabbins*) are the Words of the Living God." And

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(1) Prov. XXIV. 21. (2) Fol. 9. Col. 3. (3) Fol. 57. Col. 1. (4) Fol. 121. Col. 1. (5) Zach. VIII. 10.

Rabbi *Salomon Jarchi*, on the Words [1] *According to the Sentence of the Law, which they ſhall teach thee, and according to the Judgment which they ſhall tell thee, thou ſhalt do. Thou ſhalt not decline from the Sentence which they ſhall ſhew thee, to the right Hand nor to the Left.* On theſe Words, I ſay, the Rabbin writes thus: "Tho' he (*the Judge, who, among the* Jews, *muſt be* a Rabbin) ſhould ſay to thee, Thy right Hand is the Left, or the Left Hand is the Right; yet ſhalt thou obey What he ſays. How much more when he ſays to thee, The Right is the Right, and the Left is the Left." Rabbi *Bechai*, in his Comment on the ſame Words, ſays much the ſame Thing; adding, "Though he (the *Rabbin*, or *Judge*) ſhould not be of ſo great Underſtanding as the Judges who were before him, yet art thou oblig'd to ſhew him Obedience."

The *Jews* are not permitted to contradict, or argue againſt their Rabbins, or Teachers. In a *Talmud*-Treatiſe, entitled *Sanhedrin* [2], is the following Paſſage. "The *Raf Chaſda* ſaid, Every One, who contradicts his Rabbin, or Teacher, does as much as if he contradicted the Divine Majeſty; according to the Words, [3] *When they ſtrove againſt the Lord.* The *Raf* has ſaid, that the Son of *Chaninna* had ſaid, He who ſtrives with his Rabbi, does as much as if he ſtrove with the Majeſty of God. [4] *This is the Water of* Meribah (i. e. Strife) *becauſe the Children of* Iſrael *ſtrove with the Lord.* Rabbi *Chaninna*, the Son of *Papa*, has ſaid, He who murmureth againſt his *Rabbi*, doth as much as if he murmured againſt God; as it is ſaid [5], *Your Murmurings are not againſt us, but againſt the Lord.*" The *Jalkut Schimoni*,

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(1) Deut. 17. 11. (2) Fol. 110. Col. 1. (3) Numb. 26. 7. (4) Numb. 20. 13. (5) Exod. 16. 8.

"Wiſdom, guideth him to the Life hereafter; which is eternal. If One happens to ſee (*at the ſame Time*) Something that his Father, and Something that his Inſtructer has loſt; the Inſtructer is to be prefer'd to the Father (that is, *is to be firſt oblig'd in the Finding*). If One's Father and Inſtructer ſhould each be oppreſs'd with a Burthen, the Inſtructer is firſt to be aſſiſted, and then the Father. When One's Inſtructer and Father are together (*or at the ſame Time*) in Priſon, he firſt procures the Enlargement of his Inſtructer, and then of his Father. But if his Father is the Diſciple of a Wiſe Man (that is, *if he is learned in the Law*) then he firſt redeems his Father. The Like, if his Father is the Diſciple of a *Sage*, although he (his Father) be not of equal Merit with the *Sage*; for even then doth he firſt give What his Father had loſt, and then That which belongs to his Maſter (or *Inſtructer*): There is no greater Reſpect than What is due to an Inſtructer; nor any greater Reverence than That wherewith he is to be reverenc'd. The Wiſe Men ſay, The Fear of thy Inſtructer ſhould be as the Fear of the Lord.

In *Menorath Hammaor* is the following Inſtruction for the Behaviour of a Diſciple before his Teacher. "A Diſciple is oblig'd to riſe before (*in Honour to*) his Teacher (who is an excellent Perſon) as ſoon as he has, and as far as he can have, Sight of him: As we learn in *Kidduſchim*[1], What Manner of Riſing is that, which denotes Reverence and Reſpect? Say. That which is perform'd Three Yards from the Perſon to whom it is intended. *Abaje* ſays, We do not intend This of a Teacher who is not a Man of excellent Endowments. But, concerning a Teacher, who is an excellent Perſon, he (*the Diſciple*) ſhall ſtand up while he can have him in Sight." A little farther, 'tis ſaid, "A Diſciple, who doth not riſe before his Maſter, is wicked. His Life will not be of long Continuance: And he ſhall forget What he hath learn'd; as it is ſaid, [1] *But it ſhall not be well with the Wicked: Neither ſhall he prolong his Days, which are as a Shadow; becauſe he feareth not before God.* I underſtand not the Meaning of the Words[2], *Thou ſhalt fear thy God.* Say. By this Fear is meant the Riſing up. Wherefore every Man ſhould take Care to riſe in the Preſence of his Inſtructer, and ſerve him; and This will be eſteemed in him as a Serving of the Majeſty of God." In the *Talmud*-Treatiſe, entitled *Maccoth*[3], we read the following Paſſage. "What is the Meaning of theſe Words[4], *He honoureth them that fear the Lord.* They are meant of *Jehoſaphat*, King of *Juda*, who, whenever he beheld a *Sage*, roſe from his Throne, and embrac'd and kiſs'd him; calling him, *My Father, My Father; My Lord, My Lord.*

The Reſpect the *Jews* are to pay to an Inſtructer, is inculcated in the Treatiſe entitled *Pirke avóth*[5], in the following Manner. "He who learns from his Equal but one Chapter; or one *Hálacha* (*Ordinance*) or one Verſe, or but a ſingle Letter, ought to reſpect him. For we find, that *David*, King of *Iſrael*, acknowledg'd *Achitophel* for his Inſtructer, his Guide, and his Acquaintance, though he learn'd only Two Things of him; [6] as it is ſaid, *But it was thou, a Man according to my Rank, my Equal, and my Acquaintance.* And did *David*, King of *Iſrael*, who only learn'd Two Things of

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(1) Fol. 36. Col. 1.

(1) Eccleſ. 8. 13. (2) Lev. 19. 14. (3) Fol. 24. Col. 1. (4) Pſ. 15. 4. (5) Chap. 6. (6) Pſ. 55. 13.

“ *Achitophel*, acknowledge him for his Inſtructer, Guide, and Acquaintance? How much more ought the Man to reſpect his Equal, from whom he learneth one Chapter, or one *Halacha* (or *Ordinance*) or but one Verſe, or but one Letter.

The Two Things wherein *David* was inſtructed by *Achitophel*, are mention'd in a Comment upon them, in the following Manner. “ *Achitophel*, when he found *David* ſitting by himſelf, and ſtudying the *Law*, ſaid to him, Why doſt thou ſtudy the *Law* by thy ſelf? Is it not ſaid, [1] *A Sword is upon the Liars; and they ſhall dote.* And, at another Time, ſeeing him (*David*) enter the School in a very erect Manner, he ſaid to him, Has it not been ſaid, that *Men are to enter with Fear, that the Fear of the Lord might be upon them.* Others ſay, that as he (*David*) enter'd the School by himſelf, *Achitophel* ſaid to him, It is written, [2] *We took ſweet Counſel together, and walked unto the Houſe of God in Company.* As it is written, [3] *In the Multitude of People is the King's Honour.*

The *Talmud* forbids Any one to teach in the Preſence of his Inſtructer. The Treatiſe, entitled [4] *Erúvin*, makes it a capital Crime; ſaying, “ He who teaches a *Talmud*-Ordinance in the Preſence of his Inſtructer, is guilty unto Death.” And a little after, “ He who teaches a *Talmud*-Ordinance (*in the Preſence of his Inſtructer*) deſerves to be bit by a Serpent” Nay, the *Talmud* ſhuts out of Heaven the Man who calls his Inſtructer by his Name; ſaying (in the Part entitled *Sanhedrin* [5]) “ He who calls his Inſtructer by his Name, is an Epicure, and hath no Part in Eternal Life.

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(1) Jer. 50. 36. (2) Pſ. 55. 14. (3) Prov. 14. 28. (4) Fol. 63. Col. 1. (5) Fol. 131. Col. 4.

Far-

Farther: The Rabbins are ſometimes ſtyl'd Kings: And ſuch is their Pride and Infatuation, that they claim the Title upon Written Authority. An Evidence of this is in the following Paſſage, taken from a *Jewiſh* Treatiſe entitled *Gittin*. 'Tis there ſaid [1], “ The *Ruf Hóna* and the *Ruf Chaſda* were, on a Time, ſitting together. The *Geniva* coming by, One ſaid to the Other, We will riſe to him, becauſe he is well learned in the *Law*. But the Other return'd, Why ſhall we riſe to a Wrangler? At that Inſtant *Geniva* approach'd them, and ſaid, I ſalute You, my Kings; I ſalute you, my Kings. And when they enquir'd of him, on what Authority he aſſign'd to Rabbins the Title of Kings, He replied, Becauſe it is written [2], *Through Me Kings reign.*” This was excellently ſaid for the Rabbins; who have ever ſince look'd upon it as a firm Authority for them to claim the Regal Title upon. And Whatever They ſay, right or wrong, muſt be true, becauſe They ſay it.

The *Jews* are taught, that the Company of a Rabbin at their Tables, is to be look'd upon as a Viſit of the Divine Being. In the Treatiſe, entitled *Berachoth*, is the following Paſſage [3]: “ *Rabbi Abbin*, the *Levite*, has ſaid, He who partakes of a Feaſt, where a *Sage* is preſent, doth as much as if he partook of the Divine Glory: as it is ſaid [4], *And* Aaron *came, and all the Elders of* Iſrael, *to eat Bread with* Moſes'*s Father in Law before God.* How did they eat before God? Did they not eat before *Moſes?* Thou muſt ſay, Every One who partakes of a Feaſt where a *Sage* is preſent, doth as much as if he ſhar'd in the Preſence of the Divine Glory.” And in a Treatiſe, entitled *Neveh Schalom*, there is a Paſſage which runs thus:

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(1) Fol. 62. Col. 1. (2) Prov. 8. 15. (8) Fol. 64. Col. 1, (4) Exod. 18. 12.

“ Every

"[1] Every One who receives a Diſciple of a *Sage* (i. e. a *Rabbin*) into his Houſe, to partake of his Victuals and Drink, or of any Thing elſe, doth as much as if he offer'd daily Sacrifices; as it is written of *Eliſha* [2], — *which paſſeth by us continually.*" And in a *Talmud*-Treatiſe, entitled *Ketbuvoh*, [3] 'tis ſaid, "He who beſtows his Daughter in Marriage on the Diſciple of a *Sage* (i. e. *Rabbin*); He who doth the Diſciple of a *Sage* any Service, or ſuffereth him in the Uſe and Enjoyment of his Goods, is, as it were, linked to the Divine Glory." The Reader will be at no Loſs to diſcover the Foundation of this Doctrine. He wants no Arguments to perſuade him, that 'tis purely *Rabbinical*; and that the Doctrine is an Engine of Craft, contriv'd to open a Door to the *Rabbins* for their marrying into wealthy Families, receiving rich Preſents, and feaſting at free Coſt.

The following Quotations will ſhew the Reader the great Humanity of thoſe Gentlemen, and how much the Illiterate are oblig'd to 'em. In a *Jewiſh* Treatiſe, entitled *Peſachim*, 'tis ſaid, "[4] Our *Rabbins* teach, that a Man ſhould ſell All he has, to marry the Daughter of a *Sage*. Can he not meet with a Daughter of a *Sage?* Let him take a Daughter of a Principal Man (*of the Laity*). Can he not meet with a Daughter of one of the Principal Men? Let him marry the Daughter of One who is the Head of a School. Can he not meet with a Daughter of One of the Heads of Schools? Let him take the Daughter of a Collecter of Alms. Can he not meet with the Daughter of a Collecter of Alms? Let him take the Daughter of the Maſter of a Boys School: For he ſhall not marry a Daughter of *Amme*

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(1) Fol. 152. Col. 8. (2) 2 Kings 4. 9. (3) Fol. 111. Col. 2. (4) Fol. 49. Col. 2.

báarez (i. e. *of Idiots*) or of One who has no Learning; for ſuch are an Abomination; and their Wives are like Vermin; and of their Daughters it is ſaid [1], *Curſed be he that lieth with any Manner of Beaſt.* 'Tis alſo taught, that an *Am báarez* (that is, *an Idiot, or ignorant Man*) is not allow'd to eat of the Fleſh of Cattle, as 'tis ſaid [2], *This is the Law of the Beaſts*, &c. But Every one who has ſtudied the *Law*, is allow'd to eat the Fleſh of Cattle and Fowls. Rabbi *Elieſer* has ſaid, 'Tis lawful, on the Feaſt of the Peace-Offering, to cut the Throat of One that is ignorant. Upon which, his Diſciples ſaid, *Rabbi*, ſay (*It is lawful*) to ſlaughter and cut him to Pieces? To this he anſwer'd, that *to kill, and cut to Pieces*, requir'd the pronouncing of a Bleſſing: But that *the Cutting of the Throat* requir'd no Bleſſing. Rabbi *Elieſer* has ſaid, 'Tis unlawful to join Company, on a Road, with One that is ignorant, and to make him a Fellow-Traveller: As it is ſaid [3], *For that is thy Life, and the Length of thy Days.* He is not careful of his own Life, for he chuſeth not to ſtudy, and to live long. How much leſs will he ſpare (*care for*) the Life of his Fellow-Traveller. Rabbi *Samuel*, Son of *Nachmani*, ſays, that Rabbi *Jochanan* had ſaid, 'Tis lawful to ſplit an *Am báarez*, like a Fiſh, aſunder. And Rabbi *Samuel* has ſaid, One ſhould begin to ſplit him at the Back. 'Tis taught, that Rabbi *Akkiva* ſaid, When I was an *Am báarez* (or *Idiot*) I ſaid, I would to God I had a *Sage*: I would bite him like an Aſs. Upon which, his Diſciples ſaying to him, Rabbi, ſay, like a Dog; he anſwer'd them, A Dog bites, and breaks the Bone; but an Aſs bites, and breaks no Bones. 'Tis taught, that Rabbi

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(1) Deut. 27. 21. (2) Levit. 11. 46. (3) Deut. 30. 20.

“ *Meir* ſaid, He who gives his Daughter in Marriage to an Idiot, or an ignorant Man, doth as much as if he bound her, and threw her to a Lion. For as a Lion treads down and tears (*his Prey*) without Shame; ſo an Idiot beats and lies with his Wife, and hath no Shame. 'Tis taught, that Rabbi *Elieſer* ſaid, If we had no Occaſion for their (*the Idiots*) Callings and Handicrafts (that is to ſay, their Proviſions and Aſſiſtance) they would deſtroy us. 'Tis ſaid in a *Talmud*-Treatiſe, The Rabbi *Chya* teacheth, that He who ſtudieth the *Law* in the Preſence of an Idiot, doth as much as if he lay with his betrothed Bride before his (*the Idiot's*) Face. The Hatred of the Idiots againſt *Iſrael* is greater than the Hatred of the Idolaters; and That of their Wives is greater than their own. Our Rabbins teach, that the *Amme háarez* (or *Idiots*) are cut off from Six Privileges; namely, No Witneſs is to appear for them; nor is their own Teſtimony to be taken. They are entruſted with no Secret. They are not to be Guardians of Orphans. They are not entruſted with the Alms-Cheſt. And Some ſay, that if they have loſt any Goods, the Goods are not to be cried, becauſe they ought not to have them again.” What Mixtures of Craft and Stupidity, of Pride and Ignorance, enter into thoſe extraordinary Leſſons! deliver'd, as the Reader eaſily perceives, to ſecure the higheſt Credit, Veneration and Authority for the *Law*; that is, for the Perſons and Doctrines of the *Rabbins*. But do not theſe *Rabbinical* Thunders againſt Idiocy or Ignorance, argue the *Rabbins* themſelves to be a Body of Idiots and Madmen?

The *Jews* are ſo infatuated in their Eſteem of the Sanctity and Wiſdom of the *Rabbins*, that they think there is Divinity in every Thing they ſay and do; and that conſequently every Action they perform,

and every Word they utter, is worthy of all Memory and Imitation. They therefore frequently watch the *Rabbins* into their Retirements, in Order to diſcover, ſtudy and copy into their own Lives their moſt ſecret Ways and Manners; their Infirmities and Maggotries, as well as their moſt reaſonable Actions; looking upon all as divine; and admiring and aping them in every the moſt trivial or nonſenſical Matter. In the *Talmud*, in the Part entitled *Berachoth*, is the following Paſſage. “'Tis taught, that Rabbi *Akkiva* ſaid, I once went to Rabbi *Jehoſcha* when he was at the Neceſſary Houſe, and did there learn of him Three Things. I learn'd, that One ſhould not eaſe himſelf towards the Eaſt or Weſt: That One ſhould not *make bare* (or *let down One's Breeches*) ſtanding, but ſitting: And that One ought not to *wipe* One's ſelf with the Right Hand, but with the Left. Upon which, the Son of *Aſai* asked him, How he could have the Aſſurance to intrude upon his Maſter there? He anſwer'd, 'Tis the *Law*; and I have Need to learn. 'Tis taught, that the Son of *Aſai* ſaid, I once went up to Rabbi *Akkiva*, when he was at the Neceſſary Houſe, &c. And when Rabbi *Jehuda* ſaid to him, How durſt thou be ſo bold with thy Maſter? He anſwer'd, 'Tis the *Law*, and I muſt learn.

But the *Raf Cabana* was abundantly more curious than either of thoſe Fools, according to the following Account of him; which is given in the ſame Part of the *Talmud*; ſoon after the Account of the inquiſitive Blockheads laſt mentioned. “*Cabana* once enter'd the *Raf's* Bed-chamber, and hid himſelf under the Bed. And when he heard him prattling and playing with his Wife, and performing Duty, he ſaid to him, The Mouth of my Father (*i. e.* Inſtructer) is as if his Meat had not been burnt. Whereupon the *Raf* ſaid, *Cabana*!

“ art thou here? Get thee out; for it is not the “ Cuſtom of the World thus to enter into another's “ Bed-Chamber and liſten. But he anſwer'd, 'Tis “ the *Law*; and I have Occaſion to learn.” This Story is found likewiſe in the Talmud-Treatiſe entitled *Chagiga*[1].

The next Thing we ſhall remark is, that the *Talmud* pronounces ſeveral Perſons innocent, or without Sin, in Matters for which the *Bible* records them as very great Sinners. 'Tis ſaid in the Latter, for Inſtance, concerning *Hophni* and *Phinehas*, the Sons of *Eli*, that they had ſinned againſt the Lord, [2] in *lying with the Women that aſſembled at the Door of the Tabernacle of the Congregation.* The Talmud-Treatiſe, entitled *Schabbath*, contradicts This; ſaying, [3] Rabbi *Samuel*, Son of *Nechmani*, has ſaid, “ He who ſaith, that the Sons of *Eli* ſinned, doth “ err. And this is prov'd thus: Becauſe they “ (the *Women*) ſtay'd, and dally'd with their Turtle “ Doves, and went not home to their Husbands. “ For which Reaſon the Scripture accounts of “ them (*the Sons of Eli*) as if they had lain with “ them.”

Again, the Scripture ſays, that [4] *Reuben* defiled his Father's Bed, in that he lay with *Bilhah*, his Father's Concubine. The Talmud, in the Part laſt mention'd, ſays, Rabbi *Samuel*, Son of *Nachmani*, writes, “ That Rabbi *Jonathan* had ſaid, “ He who ſays, that *Reuben* ſinned, is in an Er“ror.” Then follows an Expoſition on the Words, *and lay with Bilhah, his Father's Concubine*, thus: “ Theſe Words teach us, that he tumbled and diſ“order'd his Father's Bed; which the Scripture “ eſteems as equal to his lying with her (*his Fa“ther's Concubine.*) But how can Tumbling and

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(1) *Fol.* 5. *Col.* 2. (2) 1 Sam. 2. 22. (3) *Fol.* 55. *Col.* 2.
(4) Gen. 35. 22. 49. 4.

Diſordering the Bed be made equal with Defiling it? It is indeed ſurpriſing how much the *Rabbins* ſurpaſs the Reſt of Mankind in Sagacity and Learning! Who, among our ſelves, would have thought, that *Moſes*, by the Words, *Reuben went and lay with Bilhah*, only meant, that *Reuben* tumbled and diſorder'd his Father's Bed? Riddle me, riddle me ree; tell me what this Riddle can be, *Reuben went and lay with Bilhah*.

Farther: The Scripture ſays, of the Sons of *Samuel*, [1] That *they turned aſide after Lucre, and took Bribes, and perverted Judgment*, contrary to the *Law* of *Moſes* [2]. Nevertheleſs, the Talmud, in the Part laſt mention'd, ſays, “ Rabbi *Samuel*, “ Son of *Nechmani*, makes Mention, that Rabbi “ *Jonathan* had ſaid, He who ſaith, that the Sons “ of *Samuel* ſinned, doth err.

Again: The Scripture ſays of *David*, that he committed Adultery with [3] *Bath-ſheba*, the Wife of *Uriah*; and that he cauſed *Uriah* to be ſlain; and that [4] *he deſpiſed the Commandment of the Lord, to do Evil in his Sight*; and that upon the Prophet *Nathan*'s repreſenting thoſe Crimes to him, he ſaid to the Prophet, [5] *I have ſinned againſt the Lord.* Yet in the laſt mention'd Talmud-Treatiſe, 'tis written, “ Rabbi *Samuel*, Son of *Nachmani*, ſaith, that “ Rabbi *Jonathan* ſaid, he who ſaith, that *David* “ ſinned, do err. Rabbi *Samuel* ſays, that Rabbi “ *Jonathan* ſaid, Every one that ſerv'd in the Wars, “ gave his Wife a Bill of Divorce; as it is ſaid [6] “ *And carry theſe Ten Cheeſes unto the Captains of* “ *their Thouſand, and look how thy Brethren fare;* “ *and bring their Arubbatham* (i. e. *Mixture*, as it “ is falſly underſtood in the Place; for the Word “ ſignifies a *Pledge* or *Token*) by which I may

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(1) 1 Sam. 8. 3. (2) Deut. 16. 19. (3) 2 Sam. 11, &c.
(4) *Chap.* 12. 9. (5) *Ver.* 13. (6) 1 Sam 17. 18.

“ know, that they are alive. What meaneth the Word *Arybbatham?* The *Raf Joſeph* teacheth, it ſignifieth *Mingled Things*, which were between him and her, (*a Man and his Wife.*) And Rabbi *Salomon* explaineth it thus: By the *Mixed Things* between them, underſtand the Marriage-Contract. The Word *Bring* amounts to as much as to ſay, The Marriage-Contract ſhalt thou make null and void by the Bill of Divorce which thou bringeſt from the War. The ſame Rabbi *Salomon* ſaith, in his Expoſition on 1 *Sam.* XVII. 18. Our Rabbins ſay, that he (*David*) was to have brought from them (*his Brethren*) a Bill of Divorce, and to have given the ſame to their Wives; to the End the Mingling and Band between them might be of no Signification.” And Rabbi *Lipman*, in his *Sepher Nizzachon*, writes thus: “ With Regard to *Bath-ſheba, David* was guilty of no Crime: For Every one who ſerv'd in the Wars of the Houſe of (*David*) gave his Wife a Bill of Divorce.

We read in Scripture, that King *Solomon*, when he was old [1] *turned away his Heart after other Gods; and that his Heart was not perfect with the Lord his God; and that* [2] *the Lord was angry with* Solomon, *becauſe his Heart was turned away from the Lord God of Iſrael.* Yet in the 'forementiond Part of the *Talmud*, 'tis denied that he ſinn'd. The Words run thus: [3] “ Rabbi *Samuel*, Son of *Nachmani*, ſaith, that Rabbi *Jonathan* ſaid, He who ſaith, that *Salomon* ſinned, is miſtaken. His Wives, indeed, did endeavour to bend his Heart to follow other Gods. How endeavour? For 'tis written, And *Solomon built an high Place for Chemoſh, the Abomination of Moab.* But by this

'tis to be underſtood, that he only intended to build one, but built none.” And in a *Jewiſh* Treatiſe, entitled, *Siphre Seſchenim*: Mention is made of a Book, entitled *Sachuth Adam* (*i. e.* The Innocence of *Adam*) wherein it is maintain'd, that *Adam* was guilty of no Crime in eating the Forbidden Fruit.

In the Talmud-Treatiſe, entitled *Báva Báthra*, or *Bóvo Baſro*, we have the following Paſſage. “ Rabbi *Samuel*, Son of *Nachmani*, ſaith, that Rabbi *Jonathan* ſaid, that *Malcath Schebba* (*which ſtands truly tranſlated in our Bibles by the Words,* Queen of *Sheba*) was a Woman, is miſtaken. What then is meant by the Words *Malcath Schebba?* The Kingdom of *Saba*.” What a Whim is here! Why, in this Place, muſt the Word *Malcath* ſignify a Kingdom; ſince it neither bears that Signification in any Part of *Holy Writ*, nor in any other Part of the Rabbinical Writings. But *Ipſi dicunt*; the *Rabbins* ſay, it here ſignifies a Kingdom; and that's ſufficient: And were they to ſay, it ſignifies a Wind-Mill, their Authority muſt ſtand, and the *Jews* believe them, againſt all other Authorities upon the Matter.

Holy Writ teacheth us, that God hath no Need of Counſel. The Prophet *Iſaiah* ſaith, [2] *Who hath directed the Spirit of the Lord, or, being his Counſellour, hath taught him. With whom took he Counſel*, &c. But in the Talmud-Treatiſe, entitled *Sanedrin*, 'tis written, [3] “ Rabbi *Jonathan* has ſaid, The Holy and Bleſſed God doth Nothing without firſt conſulting the Chief of his Houſhold (that is, of the Angels:) As it is ſaid, [4] *This Matter is by the Decree of the Watchers, and the Demand by the Word of the Holy* One, &c.”

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(1) Kings 11. 4, 5, 6, 7. (2) *Ver.* 9. (3) Fol. 56. Col. 2.

(1) Fol. 32. Col. 4. N. 27. (2) Iſ. 40. 13, 14. (3) *Fol.* 38. *Col.* 2. (4) Dan. 4. 17.

To the ſame Purpoſe writes Rabbi *Becbai*, in his Expoſition on the Five Books of *Moſes*, in the *Paraſcha Bereſchith*. His Words run thus, [1] “The Holy and Bleſſed God doth Nothing without firſt looking upon the Chief of his Houſhold, (that is, of the Angels): Which is to be thus explain'd, That the Bleſſed God doth all his Works by Mediators. And for this Explanation we find Supports in the modern or vulgar Explanation of the *Law*. Wherefore, God's ſpeaking in the Plural Number, as, *Let us make Man*, refers to the Mediators, *i. e.* the Angels.

'Tis frequently ſaid in *Holy Writ*, that all Wiſdom cometh from God; and likewiſe, that God maketh rich and poor. But in the Talmud-Treatiſe, entitled *Schabbath*, 'tis ſaid, [1] “The Rabbi *Channina* ſays, that the Stars cauſe Wiſdom and Riches.” But in the Talmud-Treatiſe, entitled *Kidduſchin*, [2] we have another Account of the Matter, which runs thus, Contradictory to the former. “Rabbi *Meir* ſays, a Man ſhould always endeavour to have his Son taught an eaſy and clean Handicraft, and beſeech the Charity of him who hath Plenty of Goods and Riches. For Poverty doth not come from a Handicraft; nor Riches but from him that hath Riches: As it is ſaid, *Mine is both Silver and Gold, ſaith the Lord* Zebaoth

Holy Writ forbids Lending of Money on Uſury: The *Talmud* allows it. In a Talmud-Treatiſe, entitled *Pava Mezia*, it is written, [3] “*Raf Jebuda* hath ſaid, that *Samuel* did ſay, To the Sages it is lawful to lend to one another upon Uſury. What is the Reaſon? They know very well, that Uſury is

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(1) *Fol.* 8. *Col.* 2. (2) *Fol.* 82. *Col.* 2. (3) *Fol.* 75. *Col.* 1.

forbid.

forbid. Is it therefore only a Preſent which they make to one another? The *Raf Jebuda* ſaith, that the *Raf* did ſay, 'Tis to Men allow'd to lend to their Children or Houſholds upon Uſury, that they may taſte the Sweetneſs thereof.

Holy Writ threatens Woe upon exceſſive Drinking. [1] *Woe unto them that are mighty to drink Wine*, &c. The *Talmud*, on the Contrary, makes Drunkenneſs a Duty; at leaſt, at one Seaſon of the Year; according to the following Paſſage in the Talmud-Treatiſe, entitled *Megilla* [2] “The Rabbins have ſaid, a Man is obliged to get Drunk on the Feaſt of *Purim*; and ſo Drunk, that he cannot ſee the Difference between *Curſed be* Haman, and *Bleſſed be* Mordecai.” What an excellent Precept is here! And what an admirable Proof, again, of the Wiſdom and Diſcernment of the *Rabbins!* As great a Hankering as there is in the World after Drunkenneſs, was it ever diſcover'd but by thoſe learned Gentlemen, that Drunkenneſs is a Religious Duty? This will certainly make them ſome Proſelytes among the Merry Fellows.

Holy Writ frequently enjoins us to praiſe and magnify the Lord. The *Pſalmiſt* ſays, [3] *The Lord is great, and greatly to be praiſed*; and [4] *I will bleſs the Lord at all times: His Praiſe ſhall be continually in my Mouth.* Let us ſee the pious Leſſons the *Talmud* delivers on this Head. In the Talmud-Treatiſe laſt mention'd, we have the following Paſſage, [5] “'Tis forbidden to praiſe the Name of the Holy and Bleſſed God in any other than the Language of the Common Prayer, as appears in the foregoing Words. For Rabbi *Elieſer* has

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(1) Iſ. 5. 22. (2) *Fol.* 7. *Col.* 2. (3) 96. 4. (4) 34. 1. (5) *Fol.* 18. *Col.* 1.

ſaid,

“ ſaid, What is that which is written? [1] *Who* “ *can utter the mighty Acts of the Lord? Who can* “ *ſhew forth all his Praiſe?* Whom doth it be- “ come to expreſs the mighty Acts of the Lord? “ Him who can declare all his Praiſe. Yet has “ the Rabbi, Grandſon to *Channa*, ſaid, that Rab- “ bi *Jochanan* did ſay, He that utters more Praiſe, “ than 'tis allowed him to utter, to the Holy and “ Bleſſed God, ſhall be rooted out from the Earth: “ As it is ſaid, [2] *Shall it be told him that I ſpeak?* “ *If a Man ſpeak, ſurely he ſhall be ſwallowed* “ *up.*”

Our next Step ſhall be to ſhew the Credit the *Devil* is in with the *Rabbins*; together with ſome Specimens of the Curious Hiſtory of his Adventures, which is to be collected from the *Rabbinical* Writings.

In the Law of *Moſes*, Witchcraft and Commerce with Familiar Spirits are Capital Crimes. [3] *A Man alſo or Woman that has a familiar Spirit, or that is a Wizzard, ſhall ſurely be put to Death.* But the *Talmud* allows conſulting the Devil. In the Talmud-Treatiſe, entitled *Sanhedrin*, we have the following Paſſage. “ No Queſtions are put to the De- “ vil on the Sabbath. Nor, according to Rabbi “ *Joſi*, are they to be put on any other Day. But “ Rabbi *Hona* ſays, the Ballance is not on Rabbi “ *Joſi*'s Side; for *that* Rabbi *Joſi* ſpoke only out of “ Fear (a Fear which Every one is poſſeſs'd with “ when he conſults the Devil) calling to Mind the “ Danger which *Raf Iſaac*, the Son of *Joſeph*, under- “ went, who was cloſed up in a Cedar-Tree. But, “ by a Miracle which was wrought for him, the “ Tree ſplit and toſs'd him out. Our Rabbins teach “ us, that the Princes of *Oil*, and the Princes of “ *Eggs* have *Permiſſion.*” Theſe Words Rabbi “ *Salomon Jarchi* explains; ſaying, —— Some put “ Queſtions to them (*the Devils*) through *Oil*; “ and they are (*therefore*) call'd the Princes of “ *Oil.* But Others put Queſtions to them through “ Egg-Shells; and thoſe Devils (*to whom Queſti-* “ *ons are ſo put*) are called Princes of *Eggs.*” In the Treatiſe, entitled *Lef tof*, there is a Paſſage running thus, “ Concerning the Princes of Glaſſes, “ (*wherein is Oil*) or the Princes of the Hand; “ Some, by their Means, can, when a Theft has “ been committed, ſhew the Thief in a Glaſs, or “ in the Hand. And This they may do on the “ Sabbath, as well as on the Week-Days.

In the Talmud-Treatiſe, entitled *Gitin*, we have the following ſtrange Account of the Tranſactions of King *Solomon* with the Devil, for the ſplitting of Stones for the Building of the Temple, “ He “ (King *Solomon*) ſpoke to the *Rabbins*, and ſaid, “ What Order ſhall I take, that the Stones of the “ Temple may be ſplit without Iron-Tools? “ Then ſaid they to him, The *Schamir* is to be “ procur'd, which was brought to *Moſes*, for ſplit- “ ting the Stones he us'd in making the Breaſt- “ Plate and Tunic. He ask'd them, where the *Scha-* “ *mir* was to be found? And they anſwer'd him, “ Order a Male-Devil and a Female-Devil to come “ before thee; and force them together; perhaps “ they know, and will reveal it to thee. Where- “ upon, he caus'd a Male-Devil and a Female- “ Devil to come before him; and forced them to- “ gether, in order to diſcover it from them. But “ ſaid they, we know it not. Perhaps, *Aſchmedai*, “ the Prince of Devils, knows it. He asked “ them, where he (*Aſchmedai*) was. They anſwer'd, “ he was upon the Hill *N. N.* and hath dug him- “ ſelf a Pit, and hath fill'd it with Water, and

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(1) Pſal. 106. 2. (2) Job 37. 20. (3) Lev. 20. 27.
(4) Deut. 18. 11.

cover'd it with a Stone, and ſealed it with his Seal-Ring. He aſcends every Day up into the Firmament, and deſcends again to the Earth, and teaches in the High Schools upon the Earth. Then he comes and looks on his Seal, and opens the Pit and drinks: And when he has cover'd it again, he ſeals it and goes his Way. Upon this, King *Solomon* ſent for *Benaja*, Son of *Jehojada*; and having given him a Chain on which was written, (*or engrav'd*) the Name *Schemhammphoraſh*, likewiſe a Ring whereon that Name was cut; together with a Bundle of Wool and ſeveral Caſks of Wine, *he ſent him to the Pit*. When *Benaja* was come to the Pit of *Aſchmedai*, he dug a Hole under the ſame, and cauſed the Water to run out. After which, he ſtopt the Hole up with the Wool. He then dug a Hole at the Top, over *Aſchmedai*'s Pit (*at the Side of the Stone*) and, having pour'd the Wine into the Pit, he ſtops up the Hole, and ſo dextrouſly, that the Devil could not diſcern, that Any body had been there. This done, he climb'd up into a Tree, and ſeated himſelf therein. When *Aſchmedai* came, he view'd the Seal, and open'd the Pit; and finding the Wine, he ſaid, [1] *Wine is a Mocker: Strong Drink is raging: And whoſoever is deceived thereby is not wiſe*: [2] Alſo, *Whoredom, and Wine, and new Wine, take away the Heart*: and did not then drink, becauſe he truſted not the Wine. But being extreamly thirſty, he could not long abſtain; but, *after ſome Pauſe*, did drink, and ſo freely, that he became intoxicated, and laid himſelf down and ſlept. Then did *Benaja*, the Son of *Jehojada*, deſcend from the Tree; and went and faſten'd the Chain round

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(1) Prov. 20. 1. (2) Hoſ. 4. 11.

“ him,

him, locking the ſame cloſe about his Neck; ſo that he could not ſlip his Head through it. When he awak'd, he fell into a mighty Rage, and endeavour'd to wrench the Chain from his Neck. But *Benaja* ſaid to him, the Name of the Lord is upon Thee; the Name of the Lord is upon Thee; (*being grav'd upon the Chain*). Now, as they were going along, *Benaja* having hold of the Chain, they paſſed cloſe by a Date-Tree; and *Aſchmedai* rubbed himſelf againſt it, and threw it down to the Ground. Afterwards, paſſing by a Houſe, *Aſchmedai* laid that likewiſe level with the Ground. Then came they up to a little Hut, where dwelt a Widow. And She coming out, and begging moſt earneſtly, that no Damage might be done to her Hut, he (*Aſchmedai*) turn'd himſelf to the other Side; but as he was doing it, he broke one of his Legs. Whereupon he ſaid, This is what is written: [1] *A ſoft Tongue breaketh the Bone*. *Aſchmedai* being brought to the King's (*Solomon*'s) Palace, he was not preſented to the King 'till three Days after. The firſt Day, *after his Arrival*, he ſaid to his (*Solomon*'s) Servants, Why doth not the King admit me to his Preſence? They ſaid to him, he hath drank too much. Then took he a Brick and ſet the ſame upon another. *Whereupon*, the Servants went and acquainted *Solomon* with what they had ſeen him do. And he (*Solomon*) ſaid to them, his Meaning was this, *Go and give him more to drink*. The Second Day, he (*Aſchmedai*) ſaid to them (*the Servants*) Why doth not the King admit me to his Preſence? They ſaid unto him, He hath eat too much. Then took *Aſchmedai* the Brick from off the other, and laid it on the Ground. Where-

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(1) Prov. 25. 14.

“ upon,

“ upon, they went and told it to *Salomon*; who ſaid, “ his Meaning was, *Give him but little to eat.* In “ the Morning of the Third Day *Aſchmedai* was “ brought before King *Solomon.* And he took “ an Ell, and meaſur'd therewith Four Ells, and “ caſt the ſame before him (*the King*) ſaying, “ when thou dieſt, thou haſt no more in this “ World than Four Ells (*meaning the Dimeſinons of* “ *his Grave.*) Now haſt thou conquer'd the whole “ World; yet wilſt not thou be ſatisfied 'till “ thou haſt conquer'd me, and brought me to thy “ Subjection? And *Solomon* ſaid to him, I will “ have Nothing from thee. I will build the Temple: And I have Need of *Schamir.* Then ſaid “ *Aſchmedai*, he is not committed to me, but to “ the Prince of the *Sea*; and he truſts him with “ None but his *Turkey*, who is faithful to him. “ What doth he with it? enquir'd *Solomon.* *Aſchmedai* anſwer'd, he takes it along with him upon “ Mountains which are deſolate, and on which “ grows neither Herb nor Tree. He holds it “ againſt the Rocks of the Mountains; and having “ *thereby* ſplit the ſame, he goes his Way. Afterwards, he takes a Load of Trees, and caſts it “ there; and the Place becomes fertile, and fit to “ be inhabited; and Trees and other Things do “ grow and thrive there. For that Reaſon he is “ call'd, *Naggar Tura,* (i. e. the *Rock-Artificer*).

“ When they (*Solomon*'s Servants) had found “ the Neſt of this *Turkey*, wherein were many “ Young ones, they cover'd it with a Concave “ whitiſh Glaſs. And when the Turkey came to “ the Neſt, ſhe endeavour'd to get to her Young “ ones, but could not. Therefore ſhe went and “ brought *Schamir*, to ſet him upon the Glaſs. “ *Benaja* ſeeing this, made at her a great Noiſe; “ at which ſhe dropt the *Schamir*, and *Benaja* took “ him up. And the Turkey went and ſtrangled “ her ſelf, becauſe of the Oath which ſhe had ſworn “ to the Prince of the *Seas*; and which ſhe had “ thus broke by dropping the *Schamir.*” Such is the Account *verbatim* in the *Talmud*-Treatiſe entitled *Gittin.* And we ſuppoſe, that one great Motive which put the Rabbins upon inventing this extravagant Fiction, was the following Paſſage in the Firſt Book of *Kings.* [1] *And the Houſe, when it was in building, was built of Stone, made ready before it was brought thither: ſo that there was neither Hammer nor Ax, nor any Tool of Iron heard in the Houſe, while it was building.* The *Schamir* here mention'd is, it ſeems, an Inſect: And in the *Talmud*-Treatiſe, entitled *Sofa,* [2] we have the following Deſcription of it. “ Our Rabbins teach, that the *Schamir* is a “ Creature of the Size of a Barley Corn; and that “ it was created in one of the Six Days of the Creation; and that Nothing is ſo hard or firm as to “ withſtand it. In what then is it kept? 'Tis “ wrapp'd in a Lock of Wool, and put in a Leaden “ Box, which is then fill'd up with Barley Bran.”

The Time of the Creation of this Inſect, the *Pirke avoth*, printed at *Amſterdam*, mentions in a Paſſage, which runs thus: [3] “ Ten Things were created in “ the Dusk of the Evening of the Firſt Sabbath; “ namely, The Mouth of the Earth ([4] which “ ſwallow'd up *Korah* and his Company); The “ Mouth of the Well; and the Mouth of *Balaam*'s “ Aſs; the Rain-bow; the Manna, and the *Schamir.*” But, it ſeems, the *Schamir* has not exiſted ſince the Deſtruction of the Second Temple; the ſame Treatiſe, entitled *Sofa,* ſaying, “ [5] Since the “ Time the Temple was deſtroy'd, *Schamir* has “ been no more. Our Rabbins teach, that *Solomon* built the Temple by Means of the *Schamir.*

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(1) 1 Kings 6. 7. (2) Fol. 48. Col. 2. (3) Cap, 5. Fol. 30. Col. 1. (4) Numb 16. 30. (5) Fol. 48. Col. 2.

Our next Quotations will ſhew, that, according to the Dreams of the Rabbins, *Solomon* employ'd Devils to bring together Stones for the Temple, and that Devils aſſiſted likewiſe in building the ſame. The Treatiſe entitled *Emek hammelech*, ſays thus: “ Our Rabbins, of Bleſſed Memory, explain the Words, *And* Solomon *ſat upon the Throne of the Lord*, in the following Manner. As the Bleſſed God reigns over both higher and lower Powers; ſo did King *Solomon*, on whom be Peace, reign over Both. Even Devils, Spirits, and Night-Spirits were under his Government. For in his Time the Moon was compleat: Virtue had the Upperhand of Vice: The Devils were then of an agreable Aſpect: Spirits brought large Stones for the building of the Temple, and aſſiſted in the ſame; as we are inform'd in *Medraſch Schir haſchirim rabba*. But when he (*Solomon*) had ſinn'd, the Moon began to be cut aſunder (or to decreaſe): As it is ſaid, [2] *And* Solomon *did Evil in the Sight of the Lord.* Whereupon the ſaid Spirits withdrew themſelves from his Command, and would ſerve him no longer; as may be ſeen in the Hiſtory of *Aſchmedai*, the Prince of Devils. And they became his (*Solomon*'s) Dread; as it is ſaid, [3] *Behold his Bed, which is* Solomon's; *Threeſcore valiant Men are about it, of the valiant Men of* Iſrael.” Mention is likewiſe made of *Solomon*'s Power over Devils, in the Treatiſe entitled *Bammidbar rábba*, in the Eleventh [4] *Paraſcha.* The Treatiſe entitled *Schemóth rábba*, ſays, [5] That “ *Solomon* govern'd the World from one End to the other.

We will now return to *Aſchmedai*, and ſhew how, according to the *Rabbins*, that cunning Devil play'd

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(1) 1 Chron. 29. 23. (2) Kings 11. 6. (3) Cant. 3. 7.
(4) Fol. 199. Col. 3. (5) Fol. 108. Col. 2.

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his Cards, in Order to be reveng'd on *Solomon* for bringing him into Captivity. The *Talmud*-Treatiſe entitled *Gittin*, [1] from whence we had What we have already deliver'd concerning the Taking of this Devil, ſays, “ He (*Solomon*) ſtood one Day near *Aſchmedai*, and ſaid to him, it is written, [2] *He hath, as it were, the Srength of an Unicorn.* The Word *Strength* ſignifies the Miniſtring Spirits; and *Unicorn* denotes the Devils. In What are you (*Devils*) more excellent than we? Then anſwer'd *Aſchmedai*, Take the Chain off me, and give me thy Ring; and then will I ſhew Thee mine Excellence. When, accordingly, *Solomon* had taken off the Chain, and given him the Ring, he was ſwallow'd up of *Aſchmedai*; who, thereupon, ſtretching one of his Wings (*or Feet*) up to the Firmament of Heaven, the other remaining upon the Earth, ſpit out *Solomon* Four Hundred Leagues from him. And this being done, ſo privately, that No one elſe knew any Thing of the Matter, he (*Aſchmedai*) plac'd himſelf, in the Likeneſs of *Solomon*, upon *Solomon*'s Throne. From that Hour did *Solomon* ſay, [3] *What Profit hath a Man of all his Labour which he taketh under the Sun? And this is the Reward of all my Labour.* Wha tis meant by the Word *This*? The *Raf* and *Samuel* differ in Opinion about it. One ſays, it ſignifies his *Staff*; the other, that it denotes his Garment. Then went *Solomon* a begging from Door to Door; and wherever he came, he utter'd theſe Words, *I, the Preacher, was King over* Iſrael *in* Jeruſalem. Coming before the Great Council, and uttering the ſame Words again and again, without Addition or Variation, the *Rabbins* ſaid, What may This mean? For a

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(1) *Fol.* 68. *Col.* 2. (2) Numb. 23. 22. (3) Eccl. 1. 3.

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“ Fool

“ Fool is not conſtant in his Tale. And they ſaid to *Benaja*, Doth the King permit Thee to come into his Preſence? And he anſwer'd them, No. Then ſent they to the Queens, to aſk of them, Doth the King come unto you? And they anſwer'd and ſaid, Yes, he cometh. The *Rabbins* and *Sages* did then ſend to them again, ſaying, Take Notice of his Feet; for the Feet of Devils are like the Feet of Cocks. The Queens then acquainted them, that he came in Slippers; and would force them to Embraces at Times in which they were forbidden by the *Law*; and that he had likewiſe attempted to lye with his Mother *Bathſheba*. Hereupon, *Solomon*, who went a begging, was conducted by the *Rabbins* and *Sages* to his Palace; and they gave him the Ring and the Chain, on which the Name *Schem hammphoraſch* was inſcrib'd. And when he enter'd the Place where *Aſchmedai* was Sitting on his (*Solomon*'s) Throne, as the real *Solomon*, *Aſchmedai* flew away. And although he flew away, yet was *Solomon* in Dread of him: And this is What is meant where it is ſaid, [1] *Behold his Bed, which is* Solomon's; *Threeſcore valiant Men are about it of the valiant Men of* Iſrael. *They all hold Swords, being expert in War. Every Man hath his Sword upon his Thigh, becauſe of Fear in the Night.*

This wild Fiction is inſerted in the [2] *Maaſe* Book; and likewiſe, with ſome Variations, in the Treatiſe entitled *Emek hammelech*. Which laſt Piece, for the farther Entertainment of the Reader, we ſhall quote upon the Matter. 'Tis there ſaid, “ With King *Solomon*, on whom be Peace, it was a Cuſtom to convey himſelf every Day up to the Firmament

of Heaven, in Order to learn Secrets from the Mouths of (*the Spirits*) *Aſa* and *Aſaëls*: And no Fear was upon him. And all the Hoſt of Heaven did bow before the Holy and Bleſſed God, and magnify'd his Name, for having vouchſafed ſuch a King unto *Iſrael*. And all the Spirits fulfill'd his (*Solomon*'s) Will in every Thing: As it is ſaid, [1] *Then* Solomon *ſat on the Throne of the Lord as King*. And he reign'd over the Upper and Lower Creation. At his Command, they (*the Spirits*) brought together the Stones and other Materials for building the Temple. And being deſirous to have the *Schamir*, he caus'd *Aſchmedai*, the Prince of Devils, to be brought before him in Iron-Chains, on which was grav'd the Name *Shem hammphoraſch*; and he held him Captive even a long Time after the Building of the Temple. But at Length, the Sin of *Solomon* was the Cauſe, that *Aſchmedai* prevail'd upon him to ſet him (*Aſchmedai*) at Liberty, upon Promiſe, that he would, thereupon, communicate to him a great and ſurpriſing Secret. *Solomon* having unloos'd him, *Aſchmedai* further prevail'd upon him to let him have the Ring, upon which was inſcrib'd the Name of *Schem hammphoraſch*. And *Solomon* truſted him with the ſame. For it had been ſpoken by the Lord, that he would reward him (*Solomon*) according to his Works; and that he ſhould wander and ſuffer; becauſe he had tranſgreſſed Three Commandments. *Aſchmedai* having receiv'd the Ring, he threw it into the Sea; and a Fiſh came and ſwallow'd it. And then *Aſchmedai* threw *Solomon* Two Hundred Leagues up the Country, into the Land of the People (*Heathens*) and thruſt him

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(1) Cant. 3. 7, 8. (2) C. 105.

(1) 1 Chron. 29. 23.

“ out of the Kingdom. Then was his (*Solomon's*) Glory loſt. And he begg'd from Door to Door, and ſaid, *I*, Solomon, *was King of* Jeruſalem. But the People mocked him, and ſaid, *How ſhould ſuch a King beg Alms from Door to Door?* And he remain'd in that poor Condition Three Years, becauſe he had tranſgreſſed Three Commandments of the *Law*, which are thus written, (1) *But he ſhall not multiply Horſes to himſelf. Neither ſhall he multiply Wives to himſelf. Neither ſhall he multiply to himſelf Silver and Gold.* Againſt which Three Commandments he had tranſgreſs'd. When the Three Years were expir'd, God was pleas'd to have Compaſſion on him, for his Servant *David*'s Sake. And becauſe *Naama*, the Daughter of the King of the *Ammonites*, was to be made juſt (or *be juſtified*) to the End the Line of the *Meſſias* might paſs through her, by her being married to *Solomon*, and brought by him into the Land of *Iſrael*, God caus'd *Solomon* to paſs into the Land of the *Ammonites*. And when he was come into the City, call'd *Maſchkemen*, which was the Royal Reſidence, and ſtood in a Street of the City, the Chief Cook or Maſter of the King's Kitchen came there to buy What he wanted; and ſeeing *Solomon* ſtanding, compell'd him to carry What he bought *to the Palace*. He (*Solomon*) carried it (*his Burthen*) into the Kitchen; and there obſerving what the Chief Cook did, he ſaid to him, I will tarry with Thee and ſerve Thee, only for my Subſiſtence. The Chief Cook or Maſter of the Kitchin conſenting, *Solomon* tarried there; and ſerv'd him. After ſome Days he (*Solomon*) ſaid to the Chief Cook, that he would prepare a Diſh of Meat for the King, after his own Manner; for that he had been a great Maſter in the Art of Cookery. And the Chief Cook conſenting, *Solomon* dreſs'd the coſtly and delicate Victuals, deſign'd for the King. When the King had taſted thereof, (it being boil'd, and the Chief Cook having ſerv'd it up) he ask'd him, who prepar'd the Victuals; and ſaid, Thou haſt not ſerv'd me up the Like before. Then the Chief Cook related to the King all that had happen'd; and told him, that the Man (*Solomon*) had boil'd the Meat. Whereupon, the King order'd him (*Solomon*) to be call'd; and when *Solomon* came into the Preſence of the King, the King ask'd him, wilt thou be my Chief Cook, (*or Maſter of the Kitchen*)? And he anſwer'd, Yes. Then the King diſmiſs'd the Chief Cook, and put *Solomon* in his Place; that he ſhould dreſs all the Victuals for the King's Table. At Length it happen'd, that *Naama*, the King's Daughter, ſaw *Solomon*. And ſhe ſaid to her Mother, I have a Liking for that Man, and would marry him. But her Mother chid her, and ſaid to her, Are there not many Noble Princes in thy Father's Dominions, for thee to chuſe out of them Him thou likeſt beſt for a Husband. But ſhe (*Naama*) anſwer'd, I deſire none but this Cook. And her Mother uſed all her Art to diſſuade her from ſuch Thoughts, but could not effect it: For *Naama* ſaid, I would not, by any Means, have any other Man than this. So that the Mother was oblig'd to lay the Matter before the King, her Conſort; telling him, that his Daughter had a Mind to marry his Chief Cook. When the King had heard of it, it anger'd him; and he form'd a Deſign to deſtroy them both. But it was not the Will of God to ſuffer it. And it therefore came to paſs, that the King had ſo much Compaſſion on them,

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(1) Deut. 17. 16, 17.

as to lay aſide the Deſign of ſhedding *their* innocent Blood. And he called one of his Servants, and charged him to convey them both into the Deſart, where they might die of themſelves. And the Servant did as the King directed him, and left them in the Deſart, and return'd to his Employment under the King. And *Solomon* and *Naama* removed from the Deſart, in order to find Food, whereon to ſubſiſt. And they came to a City ſituate near the Sea. And *Solomon* going about to ſearch for Suſtenance, he met with a Fiſherman, who ſold Fiſh. And he bought of him a Fiſh, and carried it to his Wife to dreſs. When ſhe had opened the Fiſh, ſhe found therein the Ring, upon which was cut the *Schem hammphoraſch*; and ſhe gave the Ring to her Husband; who preſently knew it, and put it on his Finger. Whereupon, his Spirit (*or Chearfulneſs*) return'd to him; and his Heart was ſet at Reſt. And he went to *Jeruſalem*, and drove from thence *Aſchmedai*, who had fill'd his Throne all the Time of his Abſence, in his (*Solomon*'s) Likeneſs. Then *Solomon* ſeated himſelf again on his Throne, and put the Crown upon his Head. After which, he ſent Meſſengers to ſummon before him *Naama*'s Father, the King of the *Ammonites*. And when the King of the *Ammonites* was come, *Solomon* ſaid to him, Thou haſt deſtroy'd two Souls without Fear or Counſel. He anſwer'd, far be it from me. I have not deſtroy'd them. But I have baniſh'd them into a Deſart: And I know not what is become of them. Whereupon, *Solomon*, on whom be Peace, ſaid, If thou ſhouldſt ſee them, couldſt thou know them? Know thou, that I am the Maſter-Cook; and thy Daughter is my Conſort. Then he order'd his Servants to call her; and ſhe came and kiſs'd the Hands of her Father. And after her Father had rejoic'd exceedingly, he return'd to his own Country.” This Relation is likewiſe found in ſeveral other *Jewiſh* Treatiſes, but with ſome Variations in each, concerning the Ring, and a few other Matters. But all the Treatiſes, which mention it, agree, that *Solomon* on this Occaſion went a begging.

But to return to the *Jewiſh* Notions of conſulting the Devil. In the Treatiſe, entitled *Avodath Hakkodeſch*, in the Part entitled *Chéleck hattachlitz*,[*] we have the following Paſſage. “*Solomon*, on whom be Peace, rode upon an Eagle to the Mountains towards the Eaſt, which are mention'd in *Numb.* XXIII. 7. to learn the Wiſdom of *Aſa* and *Aſaël*.” And in the Preface to the Treatiſe entitled *Emek hammeleck*, there is a Paſſage which runs thus, [†] “King *Solomon*, on whom be Peace, had deeper Knowledge than All that were before him, from the Generation of *Moſes*, our Inſtructer, on whom be Peace. He perform'd ſurpriſing Things; and was ſo deſirous of Knowledge and Wiſdom, that he ſuffer'd himſelf to be carried upon an Eagle to *Aſa* and *Aſaël*; being ſeated in a Chair, which was fix'd on the Eagle's Back. He ſought after hidden Things in the dark Mountains, &c.

The *Emek hammelech* ſays, that *Baalam* was likewiſe inſtructed in Wiſdom by the abovemention'd Spirits. And in the ſame Treatiſe we find the following Paſſage. “*The Sons of God ſaw the Daughters of Men, and longed for them.* And the Holy and Bleſſed God caſt them (*the Sons of God*) down in Chains: And they were *Aſa* and *Aſaël*, of whom were generated the many Souls of mix'd People mentioned in *Exod.* XII. 38.

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[*] *Fol.* 109. *Col.* 1.

[†] *Fol.* 5. *Col.* 4.

Rabbi *Jehuda*, in his Treatiſe, entitled *Sephir Caſidim*, ſays, * "When a Man wants Courage to "conjure (*or raiſe*) the Devil, he ſhould pray to "God to prevent the Devil from doing him Hurt. "There are Some who ſay, One ſhould proſtrate "one's ſelf before him on the Ground; for that "he will not do any Miſchief to Thoſe who ſhew "him Submiſſion.

We are taught in *Holy Writ*, that the Fear of God, cometh from God. The *Talmud* teacheth the Contrary; and even allows of the committing of Sin. In the Talmud-Treatiſe, entitled *Chagiga*, there is a Paſſage running thus; † "Rabbi *Ila* hath ſaid, When corrupt Nature gets "the upper Hand of a Man, let him retire to "a Place where he is not known, and cloath "himſelf in Black; and then let him do what "his Heart liſteth; ſo that he profane not the "Name of the Lord in Publick." There is a Paſſage to the ſame Purpoſe in the Treatiſe entitled ‖ *Kidduſchin*.

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* *Fol.* 25. *Col.* 3. † *Fol.* 16. *Col.* 1. ‖ *Fol.* 40. *Col.* 1.

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NUMBER II.

WE ſhall now paſs to the Rabbinical Accounts of the Giant *Og*, who is mention'd in *Exod.* XXI. 33. The Talmud-Treatiſe entitled *Zéena Uréena*, in the *Paraſcha Chykkath*, ſpeaks of him thus: [1] "*Og* deſcended from thoſe Angels "who were caſt down from Heaven. Thoſe An"gels commited Fornication in the Time of *No*"*ah*. But *Og* was born before the Deluge. The "Name of the Angel who begot him was *Scham*"*chiel*. That Angel lay with the Wife of *Shem*, "the Son of *Noah*, before they (*Noah* and his "Family) enter'd the Ark. And ſhe bore, in the "Ark, *Sichon* who was King of the *Ammonites*[2], "and Brother to *Og*.

The *Rabbins* aſſert, that the Giants were the Poſterity of the fallen Angels. Rabbi *Elieſer* ſays, [3] "The "Angels, who were caſt down from their Place of "Glory, ſaw the Daughters of *Cain*, who painted "their Faces, and went naked, in an unſeemly "Manner. They (*the Angels*) went after (*or* "*courted*) them, and took them for their Wives; "as 'tis ſaid, [4] *The Sons of God ſaw the Daughters* "*of Men*. Rabbi *Zadock* ſays, Of them were gene"rated the Giants, Men of prodigious Size." But the *Zéena Uréena*, in the *Paraſcha Schelach* ſays, "the Giants fell down from Heaven, at the Time "of the Six Days Creation; and are, on Account "of their Falling, call'd *Neſilim* (from *Naſal*,

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(1) Fol. 81. Col. 1. (2) Numb. 21. 21. (3) *Chap.* 22.
(4) Gen. 6. 2.

“ which ſignifies *to fall*) and becauſe he who looks on them falls into Fear, and his Courage fails him.

Another Mention of *Og* we have in the Talmud-Treatiſe entitled *Nidda*, in the *Paraſcha Joſephoth*; where it is ſaid. [1] “ *Og* found our Father *Abraham* ſtanding in a Barn; where he was preparing Cakes for the Feaſt of the Paſſover. And he is, on that Account, called *Og* (*which ſignifies a Cake.*)” The *Medraſh Tillim* ſays, “ Why is he called *Og?* Becauſe when he came to *Abraham*, he found him buſie in preparing Cakes for the Paſſover.” This *Og*, ſays Rabbi *Elieſer* [2], in his Diſcourſes, went by the Name of *Elieſer*: And under that Name the Rabbi ſpeaks of him in the following Manner, “ *Elieſer* was *Abraham*'s Servant. But how came he to be his Servant? When he (*Abraham*) was come out of the Fire of the *Chaldeans*, all the Chief Men of that Time roſe up, and made him Preſents. And then roſe up *Nimrod*, and gave his Servant *Elieſer* unto *Abraham*. And upon his (*Og*'s) having done a good Service for *Iſaac*, he was freed from Servitude: And God gave him his Reward in this World (becauſe the Wicked ſhall have no Reward in the World to come) and made him a King; and he was King of *Baſhan*.” The *Jalkut Chadaſch*, in the Part entitled *Moſche*, ſays, “ [3] *Og* was one of *Abraham*'s Houſhold. And when *Abraham* was circumciſed, the Males of all his Family were circumciſed with him; and *Og* was alſo circumciſed.” That *Nimrod* made *Abraham* a Preſent of *Og*, is ſaid likewiſe in the Talmud-Treatiſe entitled *Sopherim* [4].

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(1) Fol. 61. Col. 1. (2) Chap. 16. (3) Fol. 131. Col. 1.
(4) Fol. 14. Col. 4.

This *Og* the *Rabbins* judge to be the Perſon who is ſaid, in *Geneſis* 14. 13. to have eſcap'd, and to have told *Abraham* of his Brother *Lot*'s being taken Captive: As may be ſeen in Rabbi *Salomon Jarchi*'s Expoſition on that Paſſage in *Geneſis*, and in other Rabbinical Treatiſes. And the *Rabbins*, if you will believe them, have diſcover'd the Reaſon, why *Og* was ſo officious on this Occaſion. The Reaſon is thus ſet down, in the Treatiſe entitled *Devarim rabba*; [1] “ The *Reſch Lakiſch* hath ſaid, that he (*Og*) was call'd *Palit*, (i. e. *Deſerter.*) But why is he call'd *Og?* Becauſe when he came to *Abraham*, he found him preparing Cakes for the Paſſover. But he went not to him for God's Sake, but for the Sake of the Beauty of *Sarah*. For he reaſoned within himſelf: Behold, I will inform him, that his Brother *Lot* is taken Captive: So, when he cometh to reſcue his Brother, he will be ſlain by the Enemy; and then will I take *Sarah* to Wife.

In the *Jalkut Chadaſch*, in the Part entitled *Zizchak*, [2] we have the following Account of an odd Adventure of *Og* in *Meſopotamia*; who, it ſeems, was the Perſon whom *Abraham* ſent to look out for a Wife for *Iſaac*. [3] “ When *Elieſer* (that is, *Og*) the Servant of *Abraham*, went unto *Bethuel* in *Meſopotamia*, on Account of *Rebecca*, and *Laban* had ſeen the Ear-Rings, he (*Laban*) ſought to ſlay *Elieſer*. But when *Elieſer* perceiv'd, that his Face was ſet towards Evil, he pronounced the Name *Schem hammphoraſch*, and (*thereby*) cauſed the Camels to (*riſe up and*) ſtand in the Air, over the Well; he himſelf ſtanding upon the Camels. When *Laban* ſaw this, he confeſſed, that (*Elieſer*) was juſt; and ſaid, come hither,

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(1) Fol. 235. Col. 3. (2) Fol. 82. Col. 1. (3) Gen. 24.

“ Thou Bleſſed of the Lord, taking him to be *Abraham*, becauſe the Glory of his Face reſembled his.” A little farther in the ſame Treatiſe, it is ſaid, “ He (*Laban*) ſought to ſlay *Elieſer*. But when *Laban* and his Company ſaw, that *Elieſer* had two Camels in his Hands, and that he carried them over the River, they ſaid, we cannot maſter him. And they ſet before him a Diſh, which had Poiſon in it. But, for the Sake of *Abraham*, the Diſh was changed; and *Bethuel* did eat (*thereof*) and die: As it is ſaid, [2] *And there was ſet before him to eat.* The Word *Muſam*, (*a* Hebrew *Word in the Text*) ſignifies Nothing but *Sam* (i.e. *Poiſon.*)” (*The Word* Muſam *ſignifies plainly* to ſet before, *and nothing elſe.*) “ But why did *Bethuel* die (*in this Manner?*) Becauſe he had taken up a Cuſtom to lye with every Virgin on her Wedding-Day. When therefore he gave his Daughter in Marriage, the Princes aſſembled together, and ſaid, we will ſee whether he will obſerve that Cuſtom with his own Daughter. If he doth not, we will put an End to his Life. And he (*Bethuel*) therefore died, that *Elieſer* and *Rebecca* might be ſaved.

Holy Writ informs us, that, at the Deluge, the Waters prevailed Fifteen Cubits upward; that all the high Hills, which were under the whole Heaven, were cover'd with Water; and that all Fleſh, and every Thing that had the Breath of Life in the dry Land, was drown'd, excepting *Noah*, and thoſe that were with him in the Ark. But, according to the *Rabbins*, *Og* likewiſe ſurviv'd the Flood. In the Talmud-Treatiſe, entitled *Nidda*,[3] is the following Paſſage. [4] “ *And there came One that had eſcaped, and told Abraham the Hebrew, for* &c. Rabbi

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(1) *Fol.* 83. *Col.* 1. (2) Gen. 24. 33. (3) *Fol.* 61. *Col.* 1.
(4) Gen. 14. 13.

“ *Jochanan*

“ *Jochanan* hath ſaid, This is *Og*, who eſcaped out of the Generations at the Flood.” This is quoted by Rabbi *Salomon Jarchi* in his Paraphraſe on *Geneſis*, at the ſame Verſe. And he adds, “ According to the literal Senſe, This is that *Og* who made his Eſcape from the Battle: Who was not ſlain: According to what is ſaid, [1] *For only* Og, *King of* Baſhan, *remained of the Remnant of the Giants.* He remain'd, becauſe *Amraphel* and his Band, in *Aſchetheroth Karnajim*, did not deſtroy him.” Rabbi *Bechai*, in his Comment on the Five Books of *Moſes*, [2] ſays the ſame.

Concerning the prodigious Bulk or Size of the Giants *Og* and *Sichon* (who, we are told, were Brothers) the Rabbinical Notions of it may be gathered from the following Quotations. In the *Jalkut Schimoni*, on the Five Books of *Moſes*, in the *Paraſcha Vajelech*, *Moſes* is repreſented as ſpeaking in the following Manner, to the Angel of Death, who intended, it ſeems, to take away his Life. “ I have been engaged in War againſt *Sichon* and *Og*, two Heroes of the Nations, of ſo vaſt a Stature, that the Waters in the Time of the Deluge, did not reach to their Ankles.” Of the Strength and Stature of *Sichon*, the *Medraſch Tillim*, on the 136 *Pſalm*, ſpeaks thus; “ Our Rabbins ſay, that *Sichon* was harder than a Wall or Tower; and harder than any other Creature; and taller than any Tower, when his Feet touch'd the Ground; and no Creature could withſtand him. What did God do? He bound in the Air the Prince who guarded him: As it is ſaid [3] —— *Yet I deſtroy'd his Fruit from above.* He caſt him out of his Place, and deliver'd him to the *Iſraelites.*

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(1) Deut. 3. 11. (2) *Fol.* 191. *Col.* 4. and *Fol.* 192. *Col.* 1.
(3) Amos. 2. 9.

Of

Of the Giants in the Time of the Flood, the *Jalkut Schimoni* ſpeaks in the following Manner. "Of the Generation at the Time of the Flood, there was One, who ſet his Foot upon the Abyſs of the Ocean; and therewith ſtopt (*or cover'd*) the ſame cloſe up; ſo that no Water could get out. His Hand he laid to the Hole (*or Window*) of Heaven, to ſtop the ſame therewith. And he even attempted to get into the Ark." And in the Chapter of Rabbi *Elieſer* there is a Paſſage running thus, "They (*the Giants*) did ſay, Though the Water of the Deluge ſhould come upon us, we are large and tall of Body, and it will hardly riſe ſo high as our Necks. and tho' he (*God*) ſhould aſſail us with the Waters of the Abyſs, behold we can ſtop (*or cover*) the Hole (*or Baſon*) of the Abyſs with the Soles of our Feet. What did they do? They ſtretched out their Feet, and ſtopt up (*or cover'd*) all the Holes (*or Baſons*) of the Abyſs. But what did God? He made the Waters of the Abyſs boiling hot, ſo that their Fleſh (*Feet*) were ſcalded, and the Skin came off: As it is ſaid, [1] *What Time they wax warm, they vaniſh: When it is hot, they are conſumed out of their Place.*

Og, according to the Rabbins, was, as we have ſhewn, born before the Deluge. And of that Giant's Management for his Preſervation from the Flood, they give us two different Accounts. One of theſe Accounts is in the Talmud Treatiſe entitled *Sevachim*; and is mingled with a very extravagant Story concerning a prodigious Unicorn, which was alſo preſerv'd in the Time of the Deluge. The Account runs thus; [2] "The Raf *Chaſda* has ſaid, At the Time of the Flood, no Judgment paſſed upon the

Fiſh of the Sea: According to what is ſaid, *All that was on the Dry Land periſh'd.* The Fiſh of the Sea did not periſh. I agree with thoſe who ſay, the Deluge did not reach the Land of *Iſrael.* And if it did not, 'tis a Proof, that the Unicorn did abide there. But if we agree with thoſe who ſay, the Flood did come upon the Land of *Iſrael*, where then muſt it (*the Unicorn*) have ſtood. Rabbi *Jandai* has ſaid, They put young ones into the Ark. How can that be? For *Rabba*, Grandſon of *Channa*, has ſaid, I my ſelf have ſeen a young Unicorn, which, tho' but of the Age of one Day, was as big as Mount *Tabor*. What then is the Compaſs of Mount *Tabor*? Forty Miles. The Length of it's (*the Unicorn's*) Neck was Three Miles. It's Head, when laid down, took up a Mile and a half Extent. With the Dung it caſt from it, it ſo choaked up *Jordan*, that the Water was turn'd from it's Courſe. Rabbi *Jochanan* hath ſaid, its Head was let into the Ark. How could that be? For the Lord *Rabba*, Grandſon of *Channa*, hath ſaid, its Head, when laid down, took up a Mile and a half Extent. Well then, did they let his Snout into the Ark? To what Purpoſe? For the Ark moved, and went it's Way. The *Reſch Lakiſch* hath ſaid, He (*Noah*) tied the Horns (*of the Unicorn*) to the Ark; ſo that the Unicorn marched at the Side of the Ark. How can that be? For the *Raf Chaſda* ſaith, The Generation of the Flood committed Wickedneſs in their Heat; and that for this Reaſon, they were puniſh'd with hot Water. Whither, according to thy Notion, went the Ark? Higher up. Where ſtood King *Og*? For Him it was permitted, by Miracle, that the Water about the Ark ſhould be cool: So that neither *Og* nor the Unicorn, which likewiſe march'd at the Side of the

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(1) Job. 6. 17.

(2) *Fol.* 113. *Col.* 2.

“ Ark, were ſcalded:” So runs the Account in the aforeſaid Talmud-Treatiſe, *Sevachim*. Much the ſame Account, both of *Og* and the Unicorn, is given in the *Zéena Uréena*, in the *Paraſcha*[1] *Noach*: The Story of the Unicorn is likewiſe given in the Talmud-Treatiſe entitled *Báva Báthra*.

But there is a much ſtranger Account of an Unicorn in the *Medraſch Tillim*[2], upon the Words,[3] *Save me from the Lion's Mouth, for thou haſt heard me from the Horns of the Unicorn.* The Words run thus: “ The *Raf Hona*, Son of *Idi*, hath ſaid, In the Day, when *David* kept Sheep, he went and found, in the Deſart, an Unicorn which was aſleep; and ſuppoſing it to be a Mountain, he got upon it. When the Unicorn awaked, it roſe; and *David* being upon the Back of it, roſe as high as the Heavens. Then ſaid *David* (*unto God*) if thou delivereſt me, and helpeſt me down from this Unicorn, I will build Thee a Temple of a Hundred Ells, like the Horn of this Unicorn. There is One (*Rabbin*) that ſaith, *David* meaſur'd the Length of it (*the Horn.*) Others ſay, the Breadth. What did God? He brought a Lion in the Way. And when the Unicorn ſaw the Lion, he couched before him, becauſe he (*the Lion*) was King. And *David* ſtept down to the Ground. But when *David* ſaw the Lion, Fear fell upon him. Therefore it is ſaid, *Save me from the Lion's Mouth, for thou haſt heard me from the Horns of the Unicorn.*” The *Jalkut Schimoni*,[4] on *Pſalm*. 22. gives you more of this Story.

Another Account of the Manner in which *Og* was preſerv'd, in the Time of the Deluge, we have in Rabbi *Jonathan*'s *Chaldaic* Verſion,[5] on the Words,

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(1) Fol. 6. Col. 3. (2) Fol 21. Col. 3. (3) Pſ. 22. 21: (4) Fol. 97. Col. 4. (5) Gen. 14. 13.

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there came One that had eſcap'd. Upon which Words that Rabbi ſays, “ And there came *Og*, who was the only Man (*excepting the Family in the Ark*) that ſurviv'd the Flood. He rode upon the Ark, and was as a Covering to the Top thereof. And he was preſerv'd (*fed*) by the Victuals which *Noah* gave him.” But in *Jalkut Schimoni*, on *Geneſis*,[1] 'tis ſaid, “ When the Waters prevailed, all Beings (*which liv'd on the Dry Land*[2] were deſtroy'd, except *Noah*: As it is ſaid,) *And Noah only remain'd.* But *Og* the King of *Baſhan*, was likewiſe preſerv'd; for he ſat upon a Beam under the Ladder of the Ark; and ſwore unto *Noah* and his Sons, that he would be always their Servant. What did *Noah*? He bored a Hole in (*through the Side of*) the Ark, and handed to him (*Og*) his daily Food. And he (*Og*) was ſaved (*from the Flood*:) As it is ſaid[3] *For only Og, King of Baſhan, remain'd of the Remnant of the Giants.*” The Talmud-Treatiſe, entitled *Sopherim*, gives the following Account of the Proviſions *Og* conſum'd while he was boarded with *Noah*. “ What then were his (*Og*'s) Victuals? One Thouſand Oxen; and the ſame Number of every Sort of Game. And his Drink was One Thouſand Meaſures. What then was the Weight of one Drop of his Seed? Thirty ſix Pounds.” What Room is here for mirthful and aſtoniſhing Reflection! What a Fund for Laughter on one Side, and what Matter for Aſtoniſhment on the other! Does not the Reader very naturally break off here with this Queſtion, Is it poſſible that ſuch romantick Stuff ſhould be the Product of ſober Imaginations? And is there really a People in the World ſo bewitch'd, as to ſwallow theſe Things for Truth? of what a

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(1) *Fol.* 15. *Col.* 3. (2) Gen. 7. 23. (3) Deut. 3. 11.

Size

Size muſt the Ark have been, to carry the numerous Inhabitants placed in it by *Moſes*, with ſuch a Monſter at the Top (If he ſat at Top) or on a Beam under the Ladder of it, and ſuch a Number of Oxen and Game for the Maw of this terrible Devourer! *Credat Judæus Apella.* But what follows will heighten the Wonder.

In the Treatiſe, entitled *Nidda,* [1] there is the following Paſſage. “ We learn, that *Abba Schaul,* “ and if, thou wilſt, Rabbi *Jochanan*, hath ſaid, I “ have been a Grave-digger, and did once run after “ (a Roe. It (*the Roe*) happen'd to run into the (*Hol-* “ *low of the*) Shin-Bone of a Man dead. I ran three “ Miles after the Roe (*in the Shin-Bone*) but could “ not come up with it; neither could I ſee the End “ of the *Bone*. Being return'd I was inform'd, that “ it was (*the Shin-Bone*) of *Og*, King of *Baſhan*.” If this Paſſage does not help the Reader ſufficiently to the *Rabbinical* Idea of the Size of *Og*, let him clap it to the following, and it will do the Buſineſs. The *Jalkut Chadaſh*, [2] in the Part entilted *Abraham*, ſays, “ *Elieſer*, *Abraham*'s Servant, was *Og* King “ of *Baſhan*. The Soles of his Feet were Forty “ Miles long: And he hid *Abraham* in the Hol- “ low of his Hand. Upon a Time, he (*Abraham*) “ ſcolding at him, his (*Og*'s) Fear ſhook a Tooth “ out of his Head. *Abraham* took the ſame; and, “ out of it, made himſelf a Bed-ſtead, and lay and “ ſlept thereon. But Some will have it, that he “ made himſelf an eaſie Chair out of the Tooth; “ and ſate in the ſame (*us'd that Chair alone for his* “ *Seat*) as long as he (*afterwards*) liv'd.

This Account we find likewiſe in the Talmud-Treatiſe, entiled [2] *Sopherim*: And in the little *Jalkut Rubeni*, [3] in the Part entitled *Gevara*. But in

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(1) Fol. 24. Col. 2. (2) Fol. 14. Col. 4. 3) Num. 5.

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he *Devarim Rabba*, in the *Paraſcha Devarim*, we have other Materials towards an Account of the Size of *Og*, which fall ſomewhat ſhort of Proportion with the foregoing. 'Tis there ſaid, “ When “ the Children of *Iſrael* came before the City of “ *Edrei* (of which Mention is made in *Numb.* 21. “ 33. and *Deut.* 3. 1, 10.) *Moſes* ſaid to them, here “ we will pitch our Camp; and to Morrow we will “ enter the City. And when (*the next Morning*) “ before it was well Light, they march'd to enter “ the City, *Moſes* open'd his Eyes, and beheld *Og* “ ſitting upon the Walls of the City: And his “ (*Og*'s) Feet touch'd the Ground. And *Moſes* “ ſaid, I know not what I ſee. They have built “ another Wall in the Night. Then ſaid God to “ *Moſes*, it is *Og* whom thou ſeeſt. Rabbi *Jochanan* hath ſaid, his Feet were Eighteen Ells in “ Length.” The * *Sopherim* ſays farther, “ *Og* “ went forth and built Sixty Cities; and the “ ſmalleſt of them was Sixty Miles high: As it is “ ſaid, *Deut.* 3. 4. *Threeſcore Cities, all the Region of* “ *Arboth.*

We ſhall now recite ſome of the *Rabbinical* Accounts of the Death of this monſtrous Giant. One of them appears in the *Talmud* Treatiſe, entitled *Berachoth*, † and runs thus: “ Concerning the Stone “ (*or Rock*) which *Og*, King of *Baſhan*, intended to “ caſt upon the *Iſraelites*, I have learn'd from the “ *Cabalam*, or Tradition, that he asked, of what “ Extent is the Camp of the *Iſraelites*? Three “ Mile. I will go and pluck up a Rock of Three “ Miles (*Extent*) and caſt the ſame upon them, “ and deſtroy them. So he went forth, and “ pluck'd up a Rock of Three Miles (*Extent*) and “ put the ſame on his Head. But God cauſ'd Ants

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* Fol. 14. Col. 3. † Fol. 54. Col. 2

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“to come upon it; and they made a Hole in it ſo that it fell about his Neck; for the Hole (*the Ants made in it*) was directly over his Head; ſo that it could not otherwiſe fall than about his Neck: And when he (*Og*) was about to remove it, his Teeth, on each Side, grew into it; and he could not diſengage his Neck. And This is what is written, * *Thou breakeſt the Teeth of the Wicked.* But according to Rabbi *Simeon*, Son of *Lákiſch*, it (*this Paſſage in the Pſalms*) is to be taken in another Senſe. For Rabbi *Simeon*, the Son of *Lakiſch*, hath ſaid, What is That which is written, *Thou breakeſt the Teeth of the Ungodly*? Read not *Schibbrata*, *Thou breakeſt*, but *Schirbaſta*, i. e. *Thou makeſt to grow*. Of what Bigneſs was *Moſes*? Ten Ells. He (*Moſes*) took an Ax, which was Ten Ells in Length; and jumped Ten Ells high, and ſtruck him (*Og*) on his Ankle, and deſtroy'd him.”

But Rabbi *Jonathan*, in his *Chaldaic* Verſion, on *Numb.* 21. 36. makes the Rock, which *Og* pluck'd up, to be as big again. His Words are to the Effect following: “And it came to paſs, that the wicked *Og* ſaw the Camp of the *Iſraelites*, which was Six Miles in Length. Then ſaid he, I will create among this People, all the Diſtraction of War, to the End they may not deal with me as they have dealt with *Sichon*. Wherefore, he went and pluck'd up a Hill of Six Miles (*Extent*) and ſet the ſame upon his Head, that he might caſt it upon them. But preſently God cauſed Inſects to come (*upon the Hill*) and they eat a Hole in the Hill juſt over his (*Og's*) Head; ſo that his Head became incloſed therein: And when he attempted to caſt it (*the Hill*) from him,

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* *Schinne reſchaim Schibbarta.* Pſ. 3.

he could not (*effect it*) for his Grinders and other Teeth grew out; and his Mouth moved this Way and that. Then went *Moſes* and took an Ax of Ten Ells in Length, and jumped Ten Ells high, and ſtruck him (*Og*) on the Ankle, ſo that he fell down and died.” This Romance has a Place likewiſe in the Treatiſe, entitled * *Zéena Uréena.*

We have not yet done with the Rabbinical Accounts of *Og*. But it will perhaps be an additional Entertainment, by the Way, to deliver a Rabbinical Paſſage concerning the Strength of *Simeon*. In the Treatiſe, entitled *Sepher hajaſchar*, in the *Paraſcha Vajiggaſch*, there is the following Paſſage. Then “ſaid *Judah* unto *Joſeph*, ſuffer now our Brother to go, that thy Country may not this Day become deſolate. Then anſwer'd *Joſeph*, and ſaid to them (*his Brethren*) Go your Way, and ſay to your Father, a Wild Beaſt hath devour'd him (*Benjamin*) as ye ſaid of your Brother *Joſeph*. Then looked *Judah* on his Brother *Naphthali* (who was ſwift of Foot) and ſaid to him, Haſte thee, and count all the Streets in *Egypt*; and bring me Word; (*or an Account of them.*) And *Simeon* ſaid to him (*Judah*) Let not this Matter trouble thee: I will go upon a Hill, and take a great Stone from the Hill, and throw it over the whole Land of *Egypt*, and deſtroy all that is in the Land.” The Rabbin, who was the Author of this Paſſage, muſt have thought *Simeon* to be, at leaſt, as mighty as *Og*: To whom we now return.

Would any one expect, after ſo much of the Rabbinical Hiſtory as we have already given of *Og*, that Any of the Rabbins ſhould place this Giant in Paradiſe? Yet in the *Talmud* printed at *Amſterdam*, in the Part entitled *Derecherez-Sófa*, *Og* is ſaid to

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* Fol. 80. Col. 4.

have been tranſlated thither, or convey'd thither alive, with ſeveral others, of whoſe Tranſlation we have not in the Bible the leaſt Hint. Thus runs the Paſſage, [1] "Nine have gone to Paradiſe alive: And they are the following *Enoch*; *Jared*'s Son; *Elias*; *Meſſias*; *Elieſer*, *Abraham*'s Servant; *Hyram* King of *Tyre*; The King's Servant, who was an *Ethiopian* or Black (mention'd in *Jer.* 38. 7.) and *Jabez*, Son to Rabbi *Jehuda* the Prince. Some add to theſe, Rabbi *Jéhoſcha*, the Son of *Levi.*" This Catalogue of tranſlated Saints, is likewiſe in the *Jalkut Schimoni* on *Geneſis.* [2] And the *Jalkut Chadaſh* [3] gives the Reaſon why *Og* is of that Number, thus. "*Iſaac* was jealous of him (*Og*) with Regard to *Rebecca*, And *Og* being innocent, God commanded the Miniſtring Angels to convey him to Paradiſe.

Og, according to the Rabbins, having been before the Deluge, and living afterwards to the Time of *Moſes*; muſt have liv'd, in the whole, above Nine Hundred Years. In the *Jeruſalem Targum*, on *Numb.* 21. 36. we have the following Reaſon why God ſuffer'd him to live ſo long. "And it came to paſs, when *Moſes* ſaw *Og*, that the ſaid, Is not This the wicked *Og*, who mocked *Sarah*, and ſaid, that *Abraham* and *Sarah* were like the beautiful Trees which ſtand near the Water-Springs and bear no Fruit. Therefore, the Holy Lord, whoſe Name be bleſſed, ſuffer'd him to live many Years; and 'till the Time that he might ſee their Children's Children." And, with Reſpect to Longævity, we have a notable Rabbinical Record in the *Jalkut Chadaſch*, in the Part entitled [4] *Jehoſcha*; where it is ſaid, "All the Thirty Two Kings, who were deſtroy'd

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(1) Fol. 20. Col. 3. (2) Fol. 12. Col. 1. (3) Fol. 83. Col. 1. (4) Fol. 97. Col. 1.

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" by *Joſhua*, had been at the Feaſt with *Abraham.*

As we have, in the foregoing Pages, frequently introduc'd the Rabbins, ſaying that *Og* was *Abraham*'s Servant, the Reader has perhaps, by this Time, more than once turn'd his Thoughts towards the Enquiry, How *Abraham* could govern or manage ſo mighty a Giant; as the Reader takes *Abraham*, we ſuppoſe, to have been only of the ordinary Humane Stature. We ſhall now therefore recite ſome Rabbinical Accounts of the Strength and Stature of *Abraham*. The *Talmud*-Treatiſe, entitled *Sopherim*, on the Words, [1] —— *A great Man among the Anakims*, ſays, [2] "That great Man was *Abraham* our Father, who was taller than all the Giants. By him who was among the *Anakims*, or Giants is meaut *Abraham*, who was as large as Seventy Four Men. And he did eat and drink as much as Seventy Four Men; and was as ſtrong as that Number (*of Men.*)" In the *Jalkút Schimoni*, on the Book of *Joſhua*, [3] in the *Paraſcah* 29. by *Bereſchith rabba*; and in the *Jalkut Chadaſh*, in the Part entitled *Abraham*, [4] we have the following Paſſage: "The Rabbi hath ſaid, that the great Man among the Giants was *Abraham*. But why is he called Great? Rabbi *Levi*, and Rabbi *Elieſer*, in the Name (*on the Authority*) of Rabbi *Joſe*'s Son of *Simra*, ſays, the Steps or Paces of *Abraham* our Father were three Miles in Length, (*each.*) Rabbi *Jehudah*, Son of Rabbi *Simeon*, hath ſaid, that they (*the Paces of Abraham*) were one Mile long (*each.*) As it is ſaid in *Iſaiah* 41. 3. *He purſued them and paſſed ſafely, even by the Way which he had not gone with his Feet.* Who did This?"

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(1) Joſh. 14. 15. (2) Fol. 14. Col. 4. (3) Fol. 6. Col. 3. (4) Fol. 17. Col. 1.

With

With Regard to the Strength of *Abraham*, the *Sopherim* [1], ſays, after other Things, “ What did he (*Abraham*)? He took the Seventeen of *Cheturah*, (*his ſecond Wife.* [2]) and built an Iron City, and put them (*the Seventeen*) into the ſame. The Sun was not ſeen therein, by Reaſon it (*the City*) was of exceeding Height. And he gave them a Bowl full of Pearls and Jewels; which (*Pearls and Jewels*) gave them Light in the City, in ſtead of the Sun: *and* of which we ſhall hereafter make uſe (*in the ſame Manner*) when God ſhall ſo order, as that the Sun and Moon ſhall be aſhamed: As it is ſaid, in *Iſaiah* 24. 23. *Then the Moon ſhall be confounded and the Sun aſham'd.* The *Talmud*-Treatiſe entitled *Sanhedrin* ſays, [3] “ Rabbi *Jochanan* hath ſaid, The Holy and Bleſſed God ſpake unto *Noah*, ſaying, Put Jewels and Pearls in the Ark, that they may give Light like the Noon Day.

Doubtleſs the Imagination of the Reader is ſtruck with the Radiancy of thoſe Pearls and Jewels. But 'tis Nothing in Compariſon with the Streams of Light that iſſued from the Splendor and Beauty of *Sarah* according to the following Rabbinical Account of Her. The *Bereſchith rabba*, in the Fortieth *Paraſcha*, [4] ſays, on *Gen.* 12. 14. *When Abraham was come into Egypt, the Egyptians beheld the Woman, that ſhe was very fair.* “ Where then was *Sarah*? He (*Abraham*) put her in a Cheſt, and lock'd the ſame upon her Face, becauſe none ſhould behold her Beauty. And when he was come to the Toll, or Cuſtom-Houſe, They (*the Toll-gatherers, or Officers of the Cuſtoms*) ſaid, pay us the Cuſtom. And he ſaid, I will pay the Cuſtom. They ſaid to him, Thou

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(1) Fol. 14. Co. 4. (2) Gen. 25. 1, 2, 3. (3) Fol. 108. Col. 2. (4) Fol. 37. Col. 1.

“ carrieſt

carrieſt Cloaths. And he ſaid, I will pay (*the Cuſtom*) for the Cloaths. They ſaid to him, Thou carrieſt Gold. And he anſwer'd them, I will pay (*the Cuſtom*) for my Gold. They ſaid to him farther, Thou carrieſt of the fineſt Silk. Then ſaid he to them, I will pay (*the Cuſtom*) for the fineſt Silk. Farther they ſaid to him, Thou carrieſt Pearls. And he ſaid to them, I will pay (*the Cuſtom*) for the Pearls: And he was willing to pay Cuſtom as if he had carried ſuch valuable Things. But they ſaid to him, it cannot be, but thou muſt open (*the Cheſt*) and ſhew what is within. And when he had open'd the Cheſt, the whole Land of *Egypt* was brightly illumin'd by the Luſtre of *Sarah*.

But we have not yet done with the Rabbinical Giants, and Men of prodigious Strength. In the Treatiſe, entitled *Vajikra Rábba*, in the Eighth *Paraſcha*, on the Words, *Judg.* 13. 25. *And the Spirit of the Lord began to move him* (Sampſon) *at Times in the Camp of Dan, between Zorah abd Eſchtaol*; 'tis ſaid, “ Theſe Words, Rabbi *Samuel*, Son of *Nachmanus*, hath ſaid, teach us, that he took two Hills, an ſtruck them one againſt the other, as a Man may ſtrike two ſmall Pebbles one againſt the other. Rabbi *Jehuda* and Rabbi *Nachman* are of different Opinions. Rabbi *Jehuda* ſaith, When the Holy Spirit reſted upon him (*Sampſon*) he made (*but*) one Step as it were, from *Zorah* to *Eſchtaol*. And Rabbi *Nachman* hath ſaid, When the Holy Spirit reſted upon him, his Hair ſtood erect, and beat together, giving a Cymbal-like Sound which was heard from *Zorah* to *Eſchtaol*.

Rabbi *Gerſon*, in his little Treatiſe, which he entitles *Sepher gelilóth erz Jiſraël*, ſays, That he travelled through the Land of the King of *Og*, and he ſaw there a Sepulchre which was Eighty Ells

long

long; and that he was inform'd, that it was the Sepulchre of *Sem*, the Son of *Noah*. In the ſame Treatiſe he ſays, that at the Citadel of *Jeruſalem* there was hung up the Back-bone of a Man, which was Eight Yards long. In *Jalkut Schimoni*, on the *Lamentations* of *Jeremiah*, * 'tis ſaid, (ſpeaking of the *Chaldeans* Beſieging *Jeruſalem*.) "In *Jeruſalem* "were Heroes, ſurpaſſing Imagination, And they "ſtrove againſt the *Chaldeans*, and ſlew many of "them. There was one Hero, named *Aſica*, the "Son of *Gaſieri*. And as the *Caldean* Warriers "flung heavy Stones, to demoliſh the Walls of "the City, he caught them in his Hand, and "threw them back upon the Enemy, and kill'd "many of them; 'till (*at Length*) he began to "catch (*or intercept*) the Stones with his Feet, "and kick them back into (*the Enemy's*) Camp, "But Iniquity brought it to paſs, that there came "a Wind which blew him down from the Wall; "ſo that he burſt and died. And in the ſame "Hour *Jeruſalem* was ſtorm'd, and the *Chaldeans* "entered it." So much for the Giants and Heroes in the Records of the Rabbins.

We ſhall now entertain the Reader, with ſome wonderful Diſcoveries of the *Rabbins* in *Natural Hiſtory*; as of Birds, Beaſts, Fiſhes, Vegetables *&c.* Which if he will not believe, he will, at leaſt, admire in 'em, as doubtleſs he hath done in the foregoing Paſſages, the Amplitude and Fertility of the *Rabinical* Invention. If the *Rabbins* are not very happy at the *True* in Writing, it will, we conceive, be owned on all Hands, that they ſurpaſs, in the *Aſtoniſhing*, all the other Writers that ever appear'd upon Earth.

In the *Talmudic* Treatiſe, entitled *Bechoróth*, †we have the following Paſſage concerning a Bird which

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[*] *Fol.* 166. *Col.* 3. [†] Fol, 57. Col, 2,

the *Rabbins* call *Bar Júchne*: * "Upon a Time, an "Egg of the *Bar Júchne* fell out of the Neſt. "And the White thereof broke or ſwept down "Three Hundred Cedar-Trees, and overflow'd "Threeſcore Villages. How ſo? Did She (*the* "*Bird*) caſt this Egg away. Rabbi *Aſchi* hath "ſaid, The Egg was a foul One, and of no "Uſe.

In the Treatiſe, entitled *Bava Bátra*, we have the following Paſſage, concerning another ſtrange Bird. † "*Rabba*, Grandſon to *Channa*, hath "ſaid, we ſailed once in a Ship, and beheld a Bird, "which ſtood up to the lower Joint of the Leg "in the Water; and its Head reached up to the "Firmament. Then ſaid we, the Water is not deep "there; we will ſtep in, and cool ourſelves. But "a Voice came from Heaven and ſaid to us, ſtep "not in there: For Seven Years ago a Carpenter "dropt his Ax in there; and it hath not yet "reach'd the Bottom; not by Reaſon of the gerat "Depth of Water there, but the Current, which is "ſo ſtrong that it cannot ſink right down. Rabbi "*Aſchi* hath ſaid, the ſame (*the Bird*) is the *Sis* "*upon the Fields*; of which it is written, ‖ *The Sis* "*upon the Fields is with me*; that is, as Rabbi *Salomon*, in his Paraphraſe on it, in the *Talmud*, ſays, "He is near by me, becauſe his Head reaches to "the Firmament, he is near to God." In the *Chaldaic* Verſion, on this Paſſage of that *Pſalm*, this Bird is call'd *Tarnegal bára*, *i. e.* the Wild Cock. 'Tis there ſaid, upon this Paſſage, "The wild "Cock, the Legs of which are upon the Earth, "and the Head of which reacheth to Heaven, ſingeth before me." The Word *Sis* is us'd in the *Talmud* to ſignifie this Bird; whereas it ordinarily

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[*] *Fol.* 57. *Col.* 2. [†] *Fol.* 73. *Col.* 2. [‖] Pſal. 50. 11.

denotes every living Creature that moves in the Field; being a Derivative from the Word *Sus*, which ſignifies *Moving*. And thus ſays Rabbi *Salomon* in his Comment or Expoſition on that *Pſalm*. “The Cattle in the Fields, are call'd *Sis*, becauſe “they move from one Place to another.” Of the Bird (*Sis*) Rabbi *David*, in *Kimchi Sepher Scharaſchim*, on the Word *Sis*, ſays, “When the ſame “doth extend her Wings, ſhe eclipſeth the Sun: “And this is what is written; * *Doth the Hawk fly* “*by thy Wiſdom, and ſtretch her Wings towards the* “*South*. But why is ſhe call'd *Sis*? Becauſe her “Reliſhes are various for various Things.

In the *Báva bátbra* we have likewiſe the following Paſſage concerning Geeſe. “*Rabba*, Grandſon to “*Channa*, hath ſaid, We once went into a Deſart, “and ſaw Geeſe, which were ſo fat, that the Feathers “fell off them; and Rivers of Fat flow'd beneath “them. Then ſaid I to them, Shall we have Part “of you in the other World, when the *Meſſias* “ſhall come. And one of them lifted up a Wing; “another a Leg (to ſignifie, as Rabbi *Salomon* explains it, that this is Part of what ſhall be in the “other World.) And when I came to Rabbi *Elieſer*, he ſaid to me, The *Iſraelites* will be called “to an Account touching theſe Geeſe; becauſe, “their (*the Iſraelites*) Iniquities delay the Coming “of the *Meſſias*; and the Geeſe ſuffer greatly by “Reaſon of their Fat. As *Salomon Jarchi* explains it.

We have, in the ſame Treatiſe, the following Account of a Raven, a Frog, and a Serpent: “*Rabba*, Grandſon to *Channa*, hath ſaid, I myſelf have “ſeen a Frog which was as large as the Village of “*Akra*, which is in *Hagronia*. How large was the

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* Job 39. 26.

“ Village

“Village *Akra* in *Hagronia*? (*It conſiſts of*) Sixty “Houſes. Then came a Serpent, and ſwallow'd “up the Frog. Upon which, there came a Raven “and ſwallowed up the Serpent. The Raven (*then*) “flew into a Tree; and perched thereon. Lo! “How ſtrong muſt this Tree have been? The “*Raf Papa*, Son of *Samuel*, hath ſaid, Had I not “myſelf been preſent, I could not have believ'd “it.” This was perhaps, that Cedar-Tree of which we have the following Account, in the *Talmud-Treatiſe*, entitled * *Bechoroth*. “A Cedar-Tree “did once fall down in our Country. And Sixteen Waggons were drawn upon the Ridge (*or* “*Trunk*) of it; that is, as Rabbi *Solomon* explains “it, the Trunk was ſo broad, that Sixteen Waggons were drawn a-breaſt of one another upon it.” Yet, methinks, this Tree was hardly large or ſtrong enough to hold ſuch a Raven, with ſuch a Serpent and ſuch a Frog in the Belly of it.

In the ſame Treatiſe we have the following Accounts of monſtrous Fiſhes. † “*Rabba*, Grandſon to *Channa*, hath ſaid. We went once in a “Ship and beheld a Fiſh, on the Snout or Noſtrils of which there clung a certain Worm, “called *Kilbith*, which clings to the Gills or Noſtrils of large Fiſhes, and kills them. And the “Fiſh floted upon the Water; for it was dead. “And it was driven a Shore; and Threeſcore Cities “were demoliſh'd by Means of it; for the Water “caſt it on Shore with ſuch Violence, that all the “Cities which were ſituate near the Coaſt were “ſhatter'd to Pieces. And Threeſcore Cities did “ſalt of this Fiſh; and Threeſcore Cities did eat “thereof. And they filled, with the Fat of one “of the Eye-Balls, Three Hundred Barrels. When,

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* *Fol.* 57. *Col.* 2. † *Fol.* 73. *Col.* 2.

“ Twelve

“ Twelve Months after, we came there again, we ſaw, that they had ſawed the Bones of the Fiſh, for rebuilding the Cities, which had been demoliſh'd by Means of it.” Soon after this Account, comes the following; “*Rabba*, Grandſon to *Channa*, hath ſaid, We went once into a Ship, and beheld a Fiſh, on the Back of which there lay Sand; and Reeds did grow upon it, (*that is, upon the Sand for the Honour of the Rabbinical Philoſophy*). We took it to be firm Land, and got upon it, and boiled and roaſted upon the Fiſh: But when the Fire began to penetrate him, he turn'd himſelf; and if the Ship had not been near us, we ſhould all have been drown'd.” Quickly after this comes the folloing Relation. “We ſailed once in a Ship; and the Ship went three Days and three Nights between the Two Fins (*of a Fiſh.*) He (*the Fiſh*) went upwards, (*that is*) as Rabbi *Salomon* has explained it, *againſt the Wind.*) But we went downwards (*that is, with the Wind.*) Perhaps thou wilt ſay, the Ship did not ſail well. When *Raf Dimi* came, he ſaid, that in as little Time as a Sauce-Pan of Water might be warming, it (*the Ship*) went Sixty Miles. One of the Knights diſcharg'd an Arrow: But the Ship paſs'd ſwifter than the Arrow. *Raf Aſchi* ſays, The Fiſh was a Sea-Fiſh and is call'd *Gildena*, and has two Fins.” Another Account of a Fiſh, in the ſame Treatiſe, is the following. * Rabbi *Jochanan* relates, We went once in a Ship, and beheld a Fiſh which put its Head out of the Sea. Its Eyes were like two Moons; and the Water ſpouted out of his Noſtrils, like two Rivers of *Sura*.” Soon after comes the following Paſſage: “The *Raf Safra*, relates, We once went in a Ship, and

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* Fol. 74. Col. 1.

“ ſaw

ſaw a Fiſh, which put his Head out of the Sea, and which had Horns, and upon them was written, I am one of the meaneſt Creatures which inhabit the Sea, and am Three Hundred Miles in Length, and enter this Day into the Jaws of the *Leviathan*, that he may eat me. The *Raf Aſchi* hath ſaid, the ſame was a Sea-Goat, which diggeth in the Sea with its Horns in Search of Food.

If a Fiſh, Three Hundred Miles in Length, is but a Mouthful for the *Leviathan*, it muſt needs be ſtretching Labour for the Imagination of any Man, to figure to him the Mighty Size of the *Leviathan*; and where, in the Seas of this World, conveniently to lodge him. Concerning the *Leviathan*, the ſame Treatiſe (*Bâva Bâtra*) gives us the following Paſſage. “The *Raf Jehuda* did ſay, that the *Raf* hath ſaid, All (*the Living Creatures*) which God created in this World, he created Male and Female. He created alſo, the *Leviathan*, a piercing Serpent; and the *Leviathan*, a crooked Serpent, Male and Female. But had they (*the Leviathans*) been ſuffered to mix and beget Young ones, they would by Reaſon of their Bigneſs, have deſtroy'd the whole World. What did the Holy and Bleſſed God? He caſtrated the Male, and kill'd the Female, and put her in Salt for the juſt hereafter; that is, for the Feaſt which ſhall be made for them in Paradiſe: As it is ſaid, In *Iſaiah* 27. 1. *And he ſhall ſlay the Dragon that is in the Sea.*

The intelligent *Jews* will not certainly pretend, at this Time of Day, that theſe Talmudical Accounts of monſtrous Fiſhes are literally true. We dare ſay, that every reaſonable Man, of every other Claſs of Mortals, who has any Acquaintance with Them and the World, but not knowing their Traditions would be ſo far from ſuſpecting them of believing ſuch monſtrous Abſurdities, that

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he would look upon it as a very injurious Affront to their Underſtandings for Any one to ſay they did. What then can the *Jews* be ſuppoſed able to ſay here in Favour of ſuch Extravagancies? They muſt not pretend they are allegorical Matters, and not to be underſtood according to the Letter; becauſe many of the celebrated *Rabbins* are fully and clearly againſt ſuch Pretences; and not One of them, that we know of, appeared in their Favour. The famous Rabbi *Bechai* for Inſtance, whoſe Writings are ſingularly eſteem'd by the *Jews*, teaches very plainly, that the very Paſſages we are upon, are to be underſtood according to the Letter. That *Rabbin*, in his Comment or Expoſition on the *Five Books of* * *Moſes*, ſays, on the Words, † *And Elohim* (i. e. *God*) *created great Tanninim* (i. e. *Whales*:) thus "The true Signification " of the Word *Tanninim*, is Fiſh; but, on Ac" count of their (*the Whales*) mighty Size, the " Creating of them is aſcribed to *Elohim*; which " Word ſometimes ſignifies *Magnitude*; as thou " findeſt concerning Man, when the Scripture aſ" cribeth the Creation of him to *Elohim*: As it is " ſaid, ‖ *And Elohim* (i. e. *God*) *created Man in* " *his own Image*. The Purport is, that the Bleſſed " Creator made theſe vaſt bodied Fiſhes out of " Nothing. And Some of the great Philoſophers " write, that ſome of them (*thoſe Fiſhes*) have " been Six Hundred Miles in Length. Our *Rab*" *bins*, the Sages of the *Talmud*, in the Treatiſe *Bá*" *va báthra*, relate ſtrange Things of the ſame Kind; " for (*the Truth of*) which the *Rabba*, Grandſon to " *Channa*, gives this Teſtimony. And 'tis certain, " a Truth, § *They that go down to the Sea in Ships*; " *that do Buſineſs in great Waters*; *theſe ſee the* " *Works of the Lord, and his Wonders in the Deep.*" Does it not thence plainly appear, that this famous *Rabbin* ſticks cloſely to the Letter? The Evidence is full and clear to the Underſtandings of all Men. 'Tis not therefore eaſie to imagine what plauſible Colour, among reaſonable Men, the *Jews* can put upon thoſe Matters; what Pretences, what Excuſes they can find for ſuch palpable Falſhoods and Abſurdities.

We ſhall now quote the *Rabbins* for their Accounts of ſtrange and monſtrous Quadrupeds. The *Talmud* aſſerts, that, in the Beginning, a mighty Four Footed Beaſt was created, and call'd *Schor habbár* (i. e. *Wild Ox*) and *Behemoth*. And the following Words of Scripture are brought for the Proof of it: * *For every Beaſt of the Foreſt is mine*; *and* Behemoth *upon a Thouſand Hills*. The Word *Behemoth*, in this Paſſage, is regarded in the *Talmud* as ſignifying only a ſingle Animal; whereas it is notoriouſly a *Hebrew* Subſtantive Plural, ſignifying *Cattle*; and therefore that Branch of the Paſſage is juſtly render'd with us, *And the Cattle upon a Thouſand Hills*. The Talmud-Treatiſe entitled *Báva báthra*, ſays, [1] "He (*God*) alſo created *Behe*" *moth*, which is upon a Thouſand Hills; (*one*) " Male, and (*another*) Female. And if they had been " ſuffer'd to mix and multiply, they would have " deſtroy'd the World. What did God? He caſtra" ted the Male, and ſpay'd the Female; and kept " them for the Juſt hereafter: As it is written, [2] " *Lo, his Strength is in his Loins*: Theſe Words " ſignify the Male; *and his Force is in the Navel* " *of his Belly*: Theſe Words ſignify the Female." In the *Vajikra Rabba*, [3] in the 22d. *Paraſcha* is the

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* *Fol.* 2. *Col.* 2. † Gen. 1. 21. ‖ Gen. 1. 27. § Pſ. 107. 23, 24.

* Pſal. 50. 10. (1) Fol. 12. Col. 2. (2) Job 40. 16.
(3) *Fol.* 155. *Col.* 4.

following Paſſage: "Rabbi *Jochanan* hath ſaid, There is one Animal upon a Thouſand Hills: And thoſe Thouſand Hills yield various Herbs, which he eateth: As it is ſaid, [1] *Surely the Mountains bring him forth Food.* The *Raſch Lakiſch* hath ſaid, 'Tis an Animal which lies upon a Thouſand Hills; and the Thouſand Hills yield him Food, the Food of the Juſt; and he eateth the ſame. How is this prov'd? Thus: 'Tis ſaid, [2] *And Sharon ſhall be a Fold of Flocks.* Our *Rabbins* ſay, 'Tis an Animal which lies upon a Thouſand Hills; and thoſe Thouſand Hills furniſh him with Variety of Animals; and he eateth them. How is this prov'd? Thus: It is ſaid, [3] *Where all the Beaſts of the Field play.* And it is not impoſſible; for there are Animals which eat one another. Rabbi *Tanchuma* hath ſaid, the Works of God are great. How manifold are the Works of the Holy and Bleſſed God! Whence hath it its Drink? Rabbi *Jochanan* hath ſaid, It drinketh, at one Swallow, all the Water which *Jordan* receives in the Space of Six Months. Whence is this prov'd? Thus: 'Tis ſaid, [4] *Behold, he drinketh up a River, and haſteth not.* Rabbi *Schimeon*, Son of *Lakiſch*, hath ſaid, It drinketh up all (*the Water*) that *Jordan* receives for the Space of Twelve Months, at one Swallow. How is this prov'd? Becauſe it is ſaid, [5] *He truſteth, that he can draw up* Jordan *into his Mouth.* Rabbi *Simeon*, Son of *Jochai*, teacheth, There runneth out of Paradiſe a River, which is called *Juval*; and he (*this Behemoth*) drinketh of the ſame. How is this prov'd? Becauſe it is ſaid, [6] *And that ſpreadeth out her Roots by* Juval (i. e.) *a River.* In the Expoſition of Rabbi *Menachem von Rekenet* on the Five Books of *Moſes*, we have the following Paſſage. "The Animal *Behemoth* lies upon a Thouſand Hills; and every Day, clears a Thouſand Hills (*of the Plants and Graſs they yield*). But at Night (*or every Night*) they (*the ſame Thouſand Hills*) ſwell out of themſelves (*with new Fertility*) and yield Graſs again; as if he (*Behemoth*) had not touch'd the Hills: As it is ſaid, [1] *Surely the Mountains bring him forth Food.*" The *Chaldaic* Verſion, on *Pſalm* 50. *V.* 10. has the following Words: The Wild Ox, which every Day cleareth a Thouſand Hills (*of their Products.*) And Rabbi *Salomon Jarchi*, in his Expoſition on the Words, [2] *Behemoth upon a thouſand Hills*, writes thus, That ſame (*Behemoth*) is reſerv'd for the future Feaſt. And it daily eateth bare a Thouſand Hills; on which the Graſs groweth up again every Day. So much for the *Behemoth* of the *Rabbins*.

In the Talmud-Treatiſe entitled *Chollin*, we have the following very ſtrange Paſſage concerning a Lion. [3] "The Emperor ſaid to Rabbi *Jehoſcha*, Son of *Chananja*, This God of yours is compar'd to a Lion; as it is written, [4] *The Lion hath roared: Who will not fear?* In what conſiſts his Excellency? A Lion is ſlain by a valiant Man: And therefore, he (*the Lion*) is not an Animal of ſuch Excellency as to be compar'd with God. Then anſwer'd him *Jehoſcha*, He (*God*) is not compar'd to an ordinary Lion, but to the Lion which is in the Foreſt of *Ilai*. Whereupon ſaid he (*the Emperor*) I will that thou ſheweſt me him (*the Lion*). He (*Jehoſcha*) anſwer'd him, Thou canſt

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(1) Job. 40. 20. (2) Iſaiah 65. 10. (3) Job. 40. 20.
(4) Job. 40. 23. (5) *Idem.* (6) Jer. 17. 8.

"*Roots*

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(1) Job 40. 20. (2) Pſal. 50. 10. (3) Fol. 59. Col. 2.
(4) Amos 3. 8.

"canſt

"canſt not ſee him. But the Emperor ſaid, In Truth I have a Deſire to ſee him. Then pray'd the Rabbi to God for Mercy, and call'd upon him. And the Lion was brought out of the Place where he haunted. Now, when the ſame (*the Lion*) was yet four Hundred Miles diſtant from the Emperor, he roared once (*or gave one Roar*) upon which, all the pregnant Women brought forth Monſters; and the Walls of *Rome* fell down. And when he (*the Lion*) came to the Diſtance of Three Hundred Miles (*from the Emperor*) he gave another Roar. Whereupon the Grinders and all the other Teeth of the People dropt out; and the Emperor fell from his Throne to the Ground; and cry'd to the Rabbi, I pray thee call to God for Mercy, that he may ſend him (*the Lion*) back to his Place. Then did he (*the Rabbi*) call to God for Mercy, and the Lion returned back to his Place." This Story is ſo wild a Rant of the Imagination, that one would think it difficult for the Human Invention to ſcamper beyond it. But the *Rabbinical* Invention, as clumſy as it is, like the Elephant or the Bear, rids Ground incredibly; and, indeed, knows no Bounds in its Excurſions. The Roaring of this Lion is but a Whiſper to the Screaming and Roaring of *Judah*, as the following Matter will ſhew very plainly.

The Treatiſe entitled *Sepher hajaſchar*, in the *Paraſcha Vajiggaſch*, ſpeaking of the Adventures of the Sons of *Jacob* in *Egypt*, ſays, "And *Judah* ſaw the *Egyptian* Men, who, by the Command of *Joſeph*, were to encompaſs them (*Judah and his Brethren*) in order to frighten them. But *Joſeph* had commanded them (*the Egyptian* Men) not to touch any of them. Then haſted *Judah*, and drew his Sword, and cry'd out bitterly, with a loud Voice, and us'd his Sword. He bounded over the Earth, and ſcream'd once more againſt the ſame Men. When he did thus, God cauſed the Dread of *Judah* and his Brethren to fall upon the Heroes, and all the Men that had encompaſs'd them (*Judah and his Brethren*); and they betook themſelves to Flight, becauſe of the Voice, the Screaming and the Dread; and they tumbled over one another; ſo that many were kill'd. And they fled, by Reaſon of *Judah* and his Brethren, from before *Joſeph*. And they were purſued by *Joſeph* and his Brethren unto *Pharaoh*'s Houſe. But they all eſcap'd. And *Judah* ſate before *Joſeph*, and roar'd againſt him like a Lion, and cry'd out vehemently and bitterly; ſo that the Noiſe was heard afar off. All that liv'd in Huts did hear it. And all the Land of *Egypt* did quake and tremble at the Voice and Cries. And all the Walls of *Egypt*, and of the Country of *Goſhen* fell down by Means of that Earthquake. And *Pharaoh* fell from his Throne, on his Face, to the Ground. And all the pregnant Women in *Egypt*, and in the Land of *Goſhen*, miſcarried, and were ſore afraid, when they heard the Voice, and felt the Trembling of the Earth." This monſtrous Fable is found likewiſe in the Treatiſe entitled *Bereſchith rábba*, in the 93d. *Paraſcha*,[1] with this Addition, That the Screaming or Roaring of *Judah* was ſo loud, that it was heard Four Hundred Miles off; and occaſion'd ſuch a Shock, that all the Teeth of the warlike Men, belonging to *Joſeph*, dropt out of their Heads. That *Chuſchim*, the Son of *Dan*, heard it in the *Land of Promiſe*; and (*thereupon*) took a Leap to him (*Judah*) into *Egypt*, and ſcream'd and roar'd along with him. This amazing Fiction has likewiſe a Place in ſeveral other *Rabbinical* Writings.

We now paſs to the Vegetables of Note, which are mention'd in the Writings of the *Rabbins*. In

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(1) Fol. 14. Col. 4.

the Talmud-Treatiſe, entitled *Kethuvóth*, there is the following Paſſage. [1] “It is ſaid, That hereafter (*in the Days of the Meſſias*) one Grain of Wheat will be as large as the Two Kidneys of a large Ox. Do not wonder at This: For behold, a Fox did once make his Den in a Turnep, which he hollow'd; and had Cubs therein. And the Turnep being weigh'd, was found to be, though it was hollow, Sixty Pound Weight, after the Weight of *Cyprus*. We learn, that the *Raf Joſeph* hath ſaid, That his Father having left him Three Twigs of a Muſtard Shrub, one of them was ſplit and thraſh'd, and there was found in it Nine *Rab* (a Meaſure containing the Quantity which Twenty Four Hen-Egg-Shells would hold) of Muſtard-Seed: And the Wood of it made the Covering of a Potter's Hut. Rabbi *Simeon*, Son of *Tachalica*, hath ſaid, Our Father did leave us a Cabbage-Plant; and we went up and down the ſame upon Ladders, to break off the Leaves.

In the Talmud-Treatiſe entitled *Gittin*, we have the following Account of a ſtrange Gnat's entring the Head and conſuming the Brains of *Titus Veſpaſian*, the *Roman* Emperor. “The wicked *Titus* deſpiſed and blaſphemed God. What was it he did? He took a Harlot in his Hand, and went with her into the Holy of Holies, and laid down the Book of the *Law*, and committed upon it the Sin of Fornication. He alſo took a Sword, and ſlaſh'd the Vail (*or Curtain*.) And there happen'd a Miracle; for there iſſued Blood from it (*the Vail*.)” A little farther on 'tis ſaid, “When *Titus* was at Sea, on his Return to *Rome*, there happen'd (*he met with*) a great Storm; in

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(1) Fol. 3. Col. 2. (2) Fol. 14. Col. 3.

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“which he expreſs'd himſelf thus: It ſeems as if the God of the *Jews* was only Powerful upon the Water; and that therefore he had cauſed *Pharaoh* and *Siſra* to be drown'd. Were he ſtrong, he would appear and wage War with him (*Titus*) on Shore. Whereupon a Voice was heard from Heaven, which ſaid unto *Titus*, O Thou wicked Man! I have a little Creature in the World, namely a *Gnat*, which ſhall wage War with Thee. And when he was come on Shore, a *Gnat* enter'd his Noſtrils; and for ſeven Years together made Holes in his Brains. And when his Skull was open'd, the *Gnat* was found in it as large as a Pidgeon, and weighed two Pound Weight. The Mouth of the *Gnat* was of Copper, and the Claws of Iron.” This Story is likewiſe related in *Bereſchith Rábba*, [1] in the 10th *Paraſcha*; and in *Medraſh Kohelath* [2]; and in the 28th Chapter of the Diſcourſes of Rabbi *Elieſer*.

The famous Hiſtorian *Joſephus* gives us a quite different Account of the Temper and Behaviour of *Titus Veſpaſian*; and is, without Doubt, upon this Point, worthy of all Credit and Regard. And ſo likewiſe does a little *Jewiſh* Treatiſe entitled, *Divre málke bajith Schéni*. 'Tis there ſaid, [3] that the *Jews* obſtinately refuſing to deliver up the Temple, *Titus* very juſtly and wiſely reproach'd them in the following Manner. “This City is a Holy City: And this Houſe (*the Temple*) is a Holy Houſe; but ye have polluted it; for ye have ſlain your righteous Men upon your Altars, as formerly ye did *Zachariah*, the Son of *Jehojada*. And after all, ye are not aſham'd to ſay, God will help you. Had you defil'd (*only*) a Man's Table, he (*God*) would have hated you for it. How much

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(1) Fol. 154. Col. 4. (2) Fol. 322. Col. 1. (3) Fol. 126. Col. 1.

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more (*then*) are ye odious, in that ye have defiled the Table of the Lord your God." And in another Part of the ſame Treatiſe, 'tis ſaid, And when *Titus* ſaw the *Romans* burn the Temple, and that he could not reſtrain them, he went into it, before it was conſum'd; and beholding the Beauty and the Glory of it, he ſtood amaz'd, and ſaid, Now know I, that This is no other than the Houſe of God; and that they (*People*) did, in Truth, come from the Ends of the Earth, with Gold, Silver, and Frankincenſe, for the God of Heaven. He (*God*) will take Vengeance on Thoſe who violate his Houſe." The Reader will chuſe for himſelf, which Side to credit,

That wonderful Volume the *Talmud* teaches, that the Earth and the Firmament are join'd. In the Treatiſe entitled *Báva báthra*, there is the following Paſſage. "A Merchant of the *Iſhmaelites* ſaid to me (*Rabba, Grandſon of Channa*) Come, and I will ſhew Thee where the Heaven and the Earth do join. I took my Bread-Basket along with me, and put (*or faſten'd*) it againſt the Window of the Firmament. I finiſh'd my Prayers in due Time. But I found not my Basket again. Then ſaid I to the Merchant, Are there Thieves in this Place? And he anſwer'd me, the Globe of the Firmament, which turns about, took it along with it. But it returns. Stay here till To Morrow, when the Window of the Globe will be where it was before, and thou wilt find the Basket." Was there ever known in the World a more childiſh bawbling Dream? O ye *Rabbins*, how wofully are they deceiv'd who take you for Conjurers!

But the Plot thickens upon us. There is much finer Entertainment to come. In the *Bava Báthra* we have the following Jewel of an Account of the Jewel of Jewels. [*] "Rabbi *Jehuda Hindoa* ſaith, We once ſail'd in a Ship, and ſaw a Precious Stone, which was encircled by a Serpent. And when One, who could row well, was going to fetch the ſame, a Serpent came to ſwallow the Ship. But there came a Raven and bit off the Serpent's Head. And the Water was changed into (*colour'd with*) Blood. But when the Female Serpent came (*the Slain was a Male, it ſeems*) the Mate of the other, ſhe took the Stone and hung it about the dead Serpent; which, thereupon, was reſtor'd to Life, and came again to ſwallow our Ship. But there came another Bird, and bit off its Head. Then did he, who had the Charge of the Rudder, lay hold of the precious Stone, and toſs it into the Ship. We had ſome Fowls in Salt; and when the Precious Stone was laid upon them, to try whether it would reſtore them to Life, they did come to Life, and ſeiz'd the Precious Stone, and flew away with it.

The ſame Treatiſe informs us of a ſurpriſing Jewel, once in the Poſſeſſion of *Abraham*. The Paſſage is this: [†] "Rabbi *Simeon*, Son of *Jochai*, hath ſaid, Our Father *Abraham* had a Jewel, which hung about his Neck. And every ſick Perſon, who looked upon it, was reſtored to Health. But when *Abraham*, our Father, died (*Some will ask here, how he came to die, with this Stone about him.*) God hung it upon the Globe of the Sun." This is likewiſe related in *Ammudéha Scibha*, in the Part entitled, *Ammud riſchon* [‖].

In a Treatiſe, entitled *Moëd Katon*, 'tis ſaid, of *David*, [§] "That when he prepar'd for Battle, he made himſelf ſo firm as to break the Attack of

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[*] Fol. 74. Col. 2.

[†] Fol. 16. Col. 2.

[‖] Fol. 7. Col. 2.

[§] Fol. 16. Col. 2.

"Eight Hundred (*Men*) at once. He diſcharg'd an Arrow, which kill'd and wounded Eight Hundred (*Men*) at once.

In the Talmud-Treatiſe entitled *Peſachim* † we find the following wild Deſcription of Old *Rome*. "In the great City of *Rome*, there are Three Hundred Sixty Five Streets; and in every Street, Three Hundred and Sixty Five Palaces; and in every Palace, Three Hundred Sixty Five Steps; and, on very Step, as many Jewels as would maintain the whole World." In a Rabbinical Treatiſe entitled *Magilla*, * printed at *Venice*, we have another Account of that City, which runs thus: "The great City of *Rome*, which is Three Hundred Miles long and wide; each Mile computed at 4000 large Paces; hath 365 Streets, according to the Number of the Days of the Sun. The ſmalleſt of which, is that in which the People ſell Poultrey; which is Sixteen Miles in Length and Breadth. The King dines every Day in one of them (*wonderful*). And he who dwells in the ſame (*Street*) though he was not born there, receives a Portion of Victuals from the King. There are Three Thouſand Bagnioes, and Five Hundred Windows which make the Smoke paſs over the Walls. On one Side of the City is the Sea: On another, Mountains and Hills: On the Third, a Wall (*or Fence*) of Iron: And on the Fourth, a ſtony barren Country, with deep Ditches." *Cedite Romani Scriptores: Cedite Graii.* Ye Writers of *Greece* and *Rome*, knock under to the *Rabbins*. What a ſorry Figure does Old *Rome* make among her own cold Hiſtorians, compared with the Beauty and Grandeur with which ſhe is cloathed in *Rabbinical* Hiſtory. This admirable Account appears likewiſe in the Treatiſe entitled [1] *En Iſrael*. But, in the *Amſterdam* Edition of the *Talmud*, 'tis unhappily left out; through the Ignorance, perhaps, and Stupidity of the Editors, who, it may be, could neither ſee the Beauty nor the Truth of it.

In the Talmud-Treatiſe entitled *Sanhedrin*, we have the following Doctrine on the Words, [2] *For all Fleſh had corrupted his Way upon the Earth.* [3] Rabbi *Jochanan* hath ſaid, "Theſe Words teach us, that the Tame Cattel with the Wild Beaſts, and the Wild Beaſts with the Tame Cattel, and all of them with Men, and Men with all of them, did mingle carnally." Were it worth while to be ſerious here, One might anſwer this *Rabbin* from the Context; which ſhews plainly enough, that the *Hebrew* Word *Baſar*, in the Text, ſignifying *Fleſh*, is there uſed only for *Mankind*. And if this ſhould not ſatiſfy, One might anſwer again from the Fortieth Chapter of *Iſaiah*, and from ſeveral other Parts of *Scripture*, where the Word *Baſar* is uſed in the like limited Senſe. But the Fortieth of *Iſaiah* is very clear upon the Matter; as Any one may ſee, that will conſider the Fifth, Sixth, and Seventh Verſes of that Chapter together: [4] *All Fleſh is Graſs.* [5] *The Graſs withereth; the Flower fadeth; —— ſurely the People is Graſs.*

The ſame Treatiſe [6] gives us the following moſt curious Piece of Secret Hiſtory; for which our Divines and Philoſophers, who ſhall credit it, will doubtleſs think themſelves extreamly obliged to the *Rabbins*. "Our *Rabbins* teach, that Three different Kinds mingled carnally in the Ark of *Noah*: And (*that*) they were all branded and puniſh'd for

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† Fol. 118. Col 2.

* Fol. 6. Col. 2.

(1) Fol. 132. Col. 1. (2) Gen. 6. 12. (3) Fol. 108 Col. 1. (4) Iſ. 40. 6. (5) Verſe 7. (6) Fol. 108. Col. 2.

" it: Namely, the Dog, the Raven, and *Shem.* " The Dog (*in Coition*) is linked to the Bitch. " The Raven emits his Seed by the Mouth. And " *Shem* was puniſh'd on his Skin; for from him " has ſprung the Black *Cus.*

We ſhall now give our Reader ſome Specimens of the Critical Learning of the *Rabbins*, or their Skill for amending the Scripture; by which Talent they have, among their own People, perverted the Senſe of many of the cleareſt and moſt ſignificant Paſſages. Where the Words of the Scripture are not pliant to their Deſigns or Maggotries, their Leſſon is, *Read not ſo, but ſo.* And the *Jews* hearken and believe very readily. In the Talmud-Treatiſe *Berachóth*, we have the following Paſſage. " Rabbi *Elieſer* hath ſaid [1], *Moſes* had ſet himſelf againſt " God; becauſe it is ſaid, [2] *Moſes prayed el Jehova*, i. e. *unto the Lord.* Read not *el Jehova*, " but *al Jehova*, i. e. *againſt the Lord.* The *Reſch* " *Lakiſch* hath ſaid, To Every one who ſays " *Amen* with all his Might, the Gates of Paradiſe " are open; becauſe it is ſaid, [3] *Open the Gates*, " *that the righteous Nation ſhomer emunim*, (*i. e.* " which keepeth the Truth) *may enter in.* Read " not *ſhomer emunim*, but *ſhomer Amen*, i. e. " *which ſays Amen.* There is in the *Sanhedrin* [4], " much ſuch another Amendment, upon the ſame " Word, *emunim.* In the *Bâva Bâthra* [5] there is a Paſſage which runs thus, " Rabbi *Samuel*, Son of " *Nachmani*, ſaith, that Rabbi *Jochanan* ſaid, " Three are called by the Name of the Holy and " Bleſſed God; namely, the Righteous, the *Meſſias*, and *Jeruſalem.* With Reſpect to the Righteous, it is prov'd from *Iſaiah* 48. 7. according

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(1) Fol. 32. Col. 1. (2) Numb. 11. 2. (3) Iſai. 26. 2.
(4) Fol. 110. Col. 2. (5) Fol. 75. Col. 2.

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" to what hath been ſaid already (*referring to a Paſſage before This.*) The *Meſſias* is called by the " Name of God, *Jehova*, becauſe it is written, [1] " *And this is his Name whereby he ſhall be called*, " *Jehova, the Lord, our Righteouſneſs. Jeruſalem* " is ſo called, becauſe it is written, [2] *It is, round* " *about, Eighteen Thouſand Meaſures; and the* " *Name of the City from that Day, ſhall be Jehova* " *ſhamma*, i. e. *The Lord is there.* Read not *Shamma*, i. e. *there*; but read *Shema*, i. e. *her Name.* " (*note well*) ſhall be called *Jehovah.*" The Treatiſe entitled [3] *Eruvin*, ſays, that the Fire of Hell " hath no Power over the wicked *Iſraelites.* And the Reaſon aſſign'd for it, is this, " Becauſe they " are full of the Commandments of God, like as " a Pomgranate is full of red Kernels: As it is ſaid, [4] *Thy Temples are like a Piece of a Pomgranate within* " *thy Locks.* Rabbi *Simeon ben Lakiſch* hath ſaid, " Read not *Bakkáthéch*, i. e. *thy Temples*; but read " *Bakathech*, i. e. *thy Emptineſs*: For even Thoſe " who are empty within Thee are full of Commandments, as a Pomgranate is (*full*)." The Treatiſe entitled [5] *Nidda*, ſays, " He who learneth every Day one *Halacha*, i. e. *one Talmudic* " *Ordinance*, is ſure to be an Heir of Eternal Life: " As it is ſaid, *Halichóth ólam lo*, i. e. *His Ways* " *are everlaſting*: Read not *Halichóth*, i. e. *Ways*; " but read *Halachoth*, i. e. *Ordinances.*" There are, in the *Rabbinical* Writings, a great many more ſuch Amendments, or rather Corruptions, of the Sacred Text; but, doubtleſs, the Reader is fully ſatisfy'd with Theſe.

We ſhall now entertain the Reader with ſome Inſtances of the Penetration, or rather the Divining

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(1) Jer. 23. 6. (2) Ezek. 48. 35. (3) Fol. 19. Col. 1.
(4) Cant. 4. 3. (5) Fol. 73. Col. 1. (6) Hab. 3. 6.

Spirit

Spirit of the *Rabbins*, in diſcovering the ſecret judiciary Reaſons of certain Events recorded in the *Old Teſtament*. In the Treatiſe entitled *Sota*, there is the following Paſſage. [1] "Rabbi *Jehuda* hath ſaid, that the *Raf*, and, if thou wilt, Rabbi *Chama*, Son of *Channina*, did ſay, Why did *Joſeph* die before his Brethren? Becauſe he Lorded it, and kept up State." In the Treatiſe entitled *Nidarim*, there is a Paſſage running thus: [2] "Rabbi *Abhu* ſaith, that Rabbi *Elieſer* ſaid, Why was our Father *Abraham* puniſh'd, in that his Children were kept in *Egyptian* Bondage for Two Hundred and Ten Years? Becauſe he forc'd the Diſciples, who ſtudied the *Law* under him, into Servitude, when he obliged them to fight againſt Thoſe who carried away his Brother *Lot* Priſoner: As we read, [3] He armed his trained, or inſtructed Servants, born in his own Houſe. But Rabbi *Samuel* ſaith, it was becauſe he ſpitefully (*or tauntingly*) queſtion'd the Power of God: As it is ſaid, *And he ſaid, Lord God, whereby ſhall I know, that I ſhall inherit it.* But Rabbi *Jochanan* hath ſaid, the Reaſon was this, that he had parted with the Men, and reſtored them to the King of *Sodom*, *ſo* that they came not under the Wings of the Divine Majeſty (i. e. *They were not converted to the true God*): As it is ſaid, [4] *And the King of Sodom ſaid unto Abraham, give me the Perſons, and take the Goods to thy ſelf.*" In the Treatiſe *Sota*, it is ſaid, [5] "Why was *Aſa* puniſh'd, in that in his Old Age he was diſeaſed in his Feet? Becauſe he forc'd the Diſciples of the Sages into Servitude: As it is ſaid, [3] *Then King Aſa made a Proclamation, None was exempted.* What means This, *None was exempted?* The *Raf Jehuda* hath ſaid, that the *Raf* had ſaid, The Bridegroom was forced to leave his Chamber, and the Bride her Marriage-Bed.

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(1) Fol. 13. Col. 2. (2) Fol. 32. Col. 1. (3) Gen. 14:14. (4) Gen. 14. 21. (5) Kings 15. 22.

"*None*

In the *Jalkut Chadaſch*, [1] in the Part entitled *David*, and in the *Jalkut Schimoni* [2] on *Ezekiel*, 'tis ſaid, "The Holy and Bleſſed God ſaid to *Hyram* (*King of Tyre*) for thy Sake did I puniſh the Firſt Man with Death." Does not the Reader ſtart back at this Paſſage, to *reconnoitre* the Ground he is on? Is he not aſtoniſh'd at the mighty Streams of Intelligence or Infatuation that flow into the Brains of the *Rabbins*?

In the *Jalkut Chadaſch*, in the Part entitled *Moſhe* [3], 'tis ſaid, "Becauſe *Moſes* brought the Mixed People (ſee *Exod.* 12. 38.) under the Wings of the Divine Majeſty, he was ſo puniſh'd as not to come into the Land of *Iſrael*." The ſame Treatiſe aſſigns a judiciary Reaſon for the Defiling of *Dinah* [4], *Jacob*'s Daughter, thus. "Becauſe *Jacob* had ſtyl'd himſelf God (*Gen.* 33. 20.) ſaying, *Iſrael* is God; which ſignifies, that *Jacob* is God; God ſaid to him, I am God among the Upper (*in Heaven*): And wilt thou be God among the Lower (*on Earth*)? A Servant of the Synagogue makes himſelf not (*equal*) to a Prince. But thou makeſt thyſelf (*equal*) to a Prince. Wherefore he (*Jacob*) was puniſh'd in *Dinah*." What Ignorance is here! And what a palpable Abuſe of Sacred Writ! *Jacob* is no where, in the Old Teſtament, repreſented as ſtyling himſelf God, or ſaying (which is much the ſame Thing) that *Iſrael* is God. The Paſſage from whence this wonderful judiciary Secret is drawn, is

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(1) *Fol.* 69. *Col.* 1. (2) *Fol.* 72. *Col.* 4. (3) *Fol* 129. *Col.* 1. (4) Gen. 34. 2.

(*Gen.*

(*Gen.* 33. 20.) *And he erected there an Altar, and call'd it* El-elohe-Iſrael. *i. e.* To the Strong God of *Iſrael.*

Having ſhewn in the foregoing Pages, ſome of the moſt remarkable Branches of the *Rabbinical* Hiſtory of *Moſes*, and juſt now related the Reaſons, for which, according to the Rabbins, *Moſes* was not permitted to enter the *Land of Promiſe*, we chuſe to inſert here a Talmudical Account of his Death; an Account, which, we aſſure our ſelves, the Reader will look upon as a very curious Entertainment. We find it in the *Devarimrabba* *, deliver'd in the following Manner. After ſaying, that *Samäel* was rejoiced, that *Moſes* was not to paſs over *Jordan* into the *Land of Promiſe*, the Treatiſe goes on thus: "At that Time, ſaid *Moſes* to the Holy and Bleſſed God, O thou Lord of the World, If thou wilſt not vouchſafe, that I paſs into the Land of *Iſrael*, yet grant, I pray thee, that I may live in this World, and not die. Then anſwer'd God, If I permit not, that thou dieſt in this World, how ſhall I gather thee to the Life to come? Nor is this all. But thou wouldſt, in ſuch Caſe, be the Falſifying of my *Law*; for it is written in my *Law*, and by thy own Hands, † *Neither is there any that can deliver out of my Hand.* Then ſaid *Moſes* to the Holy and Bleſſed God, If thou wilſt not vouchſafe, that I go into the Land of *Iſrael*, ſuffer me to dwell among the Cattle in the Field, which feed upon Herbs and Graſs, and drink Water, and behold the World: Likewiſe, let my Soul be like that of one of them. And God ſaid to him, It is enough. Then did *Moſes* entreat again, ſaying, O, Thou Lord of the World,

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* Fol. 146. Col. 3, 4.

† Deut. 32. 39.

Wilſt not thou vouchſafe me this? Then grant thou, that I may dwell in the World as a Bird, which is borne upon the Four Winds in the Air, and ſearcheth every Day for its Food, and in the Evening returneth to its Neſt: Likewiſe, let my Soul be like that of a Bird. And God ſtill ſaid, It is enough. Whereupon *Moſes* asked, What mean the Words, It is enough? And God anſwer'd him, What thou haſt ſaid, is enough: There is no Need for Thee to uſe more Words. When *Moſes* ſaw, that he could not avoid the Path of Death by Means of any Creature, he brake forth in theſe Words, *He is the Rock; his Work is perfect; for all his Ways are Judgement: A God of Truth; and without Iniquity: Juſt and upright is he.* But what did *Moſes* farther? He took a Book, and wrote therein *Schembammphoraſch*, and the Treatiſe of Songs (that is to ſay, All that is written from the Beginning of *Deut.* 32. to the End of the ſame.) But before he had done writing, the Moment was at Hand in which he was to die. Then ſaid God to (*the Angel*) *Gabriel*, *Gabriel*, Go and bring me the Soul of *Moſes*. And *Gabriel* anſwered, O, Thou Lord of the World, How can I ſee him die, who is equal in Worth to Sixty times ten Thouſand? And how can I grieve him who deſerveth ſo well? Afterwards, God ſpake unto *Michael*, and ſaid, Go and bring me the Soul of *Moſes*. And *Michael* anſwer'd, O Thou Lord of the World, I have been his Inſtructer; and he hath been my Diſciple: Can I ſee him die? Then ſaid God to the wicked *Sammaël*, Go and bring me the Soul of *Moſes*. And preſently *Sammaël* cloathed himſelf with Wrath, and girt on his Sword, and cover'd himſelf with Horrors, and went to look for *Moſes*. But when *Sammaël* ſaw, that

“ *Moſes* ſate writing *Schemhammphoraſch*, and that
“ the Glory of his Form was like that of the Sun,
“ and like that of an Angel of the Lord of Hoſts, he
“ was terrified, and ſaid, ſurely the Angels cannot
“ take away the Soul of *Moſes*. Now *Moſes*, be-
“ fore he ſaw *Sammaël*, was warned of his Coming.
“ And when *Sammaël* continued to behold *Moſes*
“ ſitting and writing *Schemhammphoraſch*, he was
“ ſeiz'd with Trembling, and with Pain as a Wo-
“ man in Travail, and could not fix on any Handle
“ for ſpeaking to him, till *Moſes* ſaid, * *There is no*
“ *Peace, ſaith the Lord, unto the Wicked*: What
“ wilt thou here? Then ſaid *Sammaël* to him, I
“ am come to fetch thy Soul. And *Moſes* having
“ ask'd him, By whom he was ſent; *Sammaël* an-
“ ſwer'd, He, who created all Things, hath ſent
“ me. Whereupon *Moſes* ſaid to him, Thou ſhalt
“ not take from me my Soul. Then anſwer'd *Sam-*
“ *maël*, the Souls of all thoſe that come into the
“ World are made Subject to my Power. To
“ which *Moſes* replied, I have more Power than
“ All others that come into the World. And *Sam-*
“ *maël* having asked him, in what his Power con-
“ ſiſted, *Moſes* ſaid to him, I am the Son of *Am-*
“ *ram*, who had no Need of One to circumciſe me,
“ being circumciſed from the Womb: And even
“ on the Day in which I was born, I found my
“ Mouth open'd, and walked upon my Feet, and
“ ſpake to my Father and Mother. Neither have
“ I ſuck'd at the Breaſt. When I was but Three
“ Months old, I prophecied, and ſaid, that I ſhould
“ receive the *Law* out of the Flames of Fire. Be-
“ ing of Age for going abroad in the World, I went
“ to the Palace of *Pharaoh*, and took his Crown
“ from off his Head. And when I was Fourſcore
“ Years old, I ſhew'd Signs and Wonders in *Egypt*,

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* Iſ. 48. 22.

“ and

“ and carried out thence Sixty Times Ten Thou-
“ ſand before the Eyes of all *Egypt*. I rent the Sea
“ into Twelve Parts; and turn'd the Bitter-Water
“ into Sweet. I mounted and went the Way of
“ Heaven: I warr'd with Angels, and received the
“ Fiery *Law*. I alſo dwelt under the Fiery Throne;
“ and my Tabernacle was under the Fiery Pillar;
“ and I ſpake with God Face to Face. I overcame
“ alſo the uppermoſt Family (*that is, the Angels*)
“ and revealed their Secrets to the Children of Men.
“ I alſo received the *Law* from the Right Hand of
“ the Holy and Bleſſed God, and brought it to the
“ *Iſraelites*. I ſlew in War the Two Heroes of the
“ Nations of the World, namely, *Sichon* and *Og*;
“ who were of ſuch mighty Stature, that the Wa-
“ ters of the Deluge reached not up to their Ankles.
“ I made the Sun and Moon to ſtand ſtill. I aſſail'd
“ them with the Staff I had in my Hand and ſlew
“ them. Who is there, beſides my ſelf, in the
“ World, that is equal to theſe Toils. Get thee
“ hence, thou wicked one; and accoſt me, as thou
“ haſt done, no more. Be gone; fly from me; I
“ will not ſurrender my Soul unto Thee. Where-
“ upon *Sammaël* departed and repair'd directly to
“ Almighty God, and related all that had paſs'd
“ between him and *Moſes*. And the Holy and Bleſ-
“ ſed God ſaid again to *Sammaël*, Go and bring me
“ the Soul of *Moſes*. And immediately thereupon
“ *Sammaël* drew his Sword out of his Scabbard, and
“ ſtood againſt *Moſes*; who, upon this, being in-
“ ſtantly enflam'd with Anger, laid Hold of the
“ Staff, on which was written *Schemhammphoraſch*,
“ and aſſail'd *Sammaël* with all his Strength; and
“ having put him to Flight, purſued him, and took,
“ by Means of the *Schemhammphoraſch*, the Horn
“ of his Glory from between his Eyes; one of which
“ he likewiſe blinded. And thus far *Moſes* pre-
“ vailed, and it went well with him. But pre-

“ ſently,

“ſently, upon this Defeat of *Sammaël*, a Voice was heard from Heaven, ſaying, The Hour of thy Death is upon Thee. Then ſaid *Moſes* to the Holy and Bleſſed God, O, Thou Lord of the World, Remember the Day in which thou didſt appear to me in the Fiery-Buſh, and ſaidſt, * *I will ſend thee unto Pharaoh, that that thou mayſt bring forth the Children of Iſrael out of Egypt:* Remember my ſtanding upon Mount *Sinai* Forty Days and Forty Nights; and deliver me not, I pray thee, into the Hands and Power of the Angel of Death. Then was heard a Voice from Heaven, which ſaid to him, Fear not: I myſelf will take Care for thee and thy Burial. And in the ſame Hour *Moſes* aroſe and ſanctified himſelf in the Manner of the *Seraphims:* And the Holy and Bleſſed God deſcended from the Higheſt Heavens, accompanied by the Three mighty Angels, *Michael*, *Gabriel*, and *Sagſagel*, to receive the Soul of *Moſes*. *Michael* made ready *Moſes*'s Bed; *Gabriel* ſpread over it a Sheet of the fineſt Linnen; *Sagſagel* ſtood at the Feet, *Michael* on one Side, and *Gabriel* on the other Side at the Head. Then ſaid the Holy and Bleſſed God to *Moſes*; *Moſes*, cloſe thine Eye-Lids; And *Moſes* cloſed his Eye-Lids. Upon which, God ſaid to him, Lay thine Hand upon thy Breaſt; and *Moſes* laid his Hand upon his Breaſt. Farther, God ſaid to him, lay thy Feet one upon the other; and *Moſes* laid his Feet one upon the other. And, in the ſame Hour, God called the Soul of *Moſes* out of his Body; ſaying to her, my Daughter, One Hundred and Twenty Years had I allotted thee to dwell in the Body of *Moſes*: The Time is come for thee to depart out of it:

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* Exod. 10. 18.

“ Come

Come forth, and tarry not. Then ſpake the Soul of *Moſes* unto God, O thou Lord of the World, I know, that thou art the God of all Spirits, and of all Souls; and that the Souls of the Living and the Dead are in thine Hands. Thou did'ſt create and form me; and haſt upheld me in the Body of *Moſes* One Hundred and Twenty Years. Is there now a Body which is purer than the Body of *Moſes*? A Body which ſends out no ill Odour; and in which no Worm has appear'd? No; Wherefore, I love him; and I cannot depart from him. Then ſaid God, Soul, come forth, and tarry not; and I will convey thee to the higheſt Heaven, and place thee under the Throne of my Glory, among the *Cherubims* and *Seraphims*, and will ſet thee over the Hoſt. Whereupon, ſhe (*the Soul of Moſes*) ſaid to God, O Thou Lord of the World, There are two Angels, *Aſa* and *Aſael*, who went from on High, and from before thy Majeſty, and luſted after the Daughters of Men, and corrupted their Way upon Earth, 'till thou didſt hang them up between the Earth and the Firmament of Heaven. But the Son of *Amram* did not go to his Wife, after the Day that thou appearedſt to him in the Fiery-Buſh. I beſeech Thee therefore, ſuffer me to remain in the Body of *Moſes*. In that ſame Hour, did the Holy and and Bleſſed God kiſs *Moſes*, and ſeiz'd his Soul with a Kiſs. And God wept.

This ſurpriſing Relation is likewiſe found in the *Jalkut Schimoni* * on the Five Books of *Moſes*, and in the little Treatiſe entitled *Petirath Moſhe*; in which laſt, it is delivered with many more Particulars.

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* Fol. 304. Col. 1, 2, 3.

We

We ſhall now entertain the Reader with a very curious *Rabbinical* Detail of the Iniquities of the People of *Sodom*; in which there are ſome Paſſages, which give ſo good an Account of the Wit and Dexterity of the Giant *Og* (here call'd *Elieſer*) that we dare ſay, ſome Readers will not eaſily forget them. In the *Talmud* Treatiſe, *Sanhedrin*, 'tis ſaid, “There were in *Sodom* Four Judges, who were Liars, and Promoters of Lies, and Perverters and Corrupters of Juſtice. When Any one had ſtruck his Neighbour's Wife, and thereby caus'd her to miſcarry, they (*the Judges*) ſaid to him (*the Woman's Husband*) give her to him (*the Offender*) that he may get her with Child for thee. When Any one had cut off an Ear of his Neighbour's Aſs, they ſaid to him (*the Owner of the Aſs*) let him (*the Offender*) have the Aſs, till the Ear is grown again. When Any one had wounded his Neighbour, they ſaid to him (*the wounded*) give him his Fee for letting thee Blood. He who went over a certain Bridge, paid a certain Toll; and he who waded through the Water (*over which the Bridge was erected*) paid double the Toll. Upon a Time there came a Traveller; and they ſaid to him, pay us the Toll; but he ſaid to them, I waded through the Water; and they ſaid to him, ſayeſt Thou ſo! give us then double the Toll, becauſe thou didſt wade through the Water. *Elieſer*, *Abraham's* Servant, came thither; and they wounded him. When he came before the Judge, he (*the Judge*) ſaid to him, give him, that did wound Thee, his Fee for letting Thee Blood. Then took *Elieſer* a Stone, and wounded therewith the Judge. Whereupon, the Judge ſaid to him, What meaneth This? *Elieſer* replyed, give him who wounded me the Fee that

is due to myſelf for wounding thee, becauſe I have bruiſed thee and made thee bloody, therefore I keep the Money which I was to have paid.

“They (*the People of Sodom*) had a Bed-ſtead, on which they laid Travellers (*for their Reſt.*) If Any one (*Traveller*) was too long for it, they cut off his Legs; and if he was ſhorter than the Bedſtead, they ſtretch'd him out. When *Elieſer*, *Abraham*'s Servant, came thither, they ſaid, go and lay thy ſelf down on that Bed. But he ſaid to them, I have been under a Vow, ever ſince the Death of my Mother, never to lye on a Bed. When a Beggar came (*to Sodom*) Every one gave him a Penny, on which was inſcrib'd the Donor's Name. But they would ſell him no Bread. And when he (*the Beggar*) died for Hunger, then they came and took each Man his Penny again. They had likewiſe, a Cuſtom among them, that he who invited another to a Wedding, was there (*at the Wedding*) ſtript of his Cloak. (*That is, according to what follows concerning this whimſical Matter, if we underſtand the* Rabbin; *It was not a Cuſtom among the People of* Sodom, *to invite One another to Weddings; but, Every one, that would, came, we ſuppoſe, uninvited; and to prevent the ſtraightning or limiting of a Wedding-Entertainment to particular Invitations, Cuſtom had ordain'd the Forfiture of the Inviter's Cloak.*) “It happen'd, on a Time, that *Elieſer* was preſent at a Wedding there. But they gave him no Bread. When they went to Eating, *Elieſer* ſeated himſelf among them at the End (*of the Table.*) Then ſaid One, who ſat next to him: Who invited thee hither? And he (*Elieſer*) anſwer'd him, Thou invitedſt me hither. Then did he, who ſat next to him (*Elieſer*) and had aſk'd the Queſtion, take his Cloak (*his own*) and run away.

“ And

“ And thus did *Elieſer* do with (*or anſwer*) all the
“ reſt (*of the Company*): ſo that they all run away,
“ and he eat all the Victuals. There was once a
“ Girl (*in Sodom*) who convey'd to a Beggar ſome
“ Bread in a Jug. When this was diſcover'd (*by*
“ *the People of Sodom*) they beſmear'd the Girl all
“ over with Honey, and ſet her on the Top of a
“ Wall. Then came the Waſps and devour'd her.
“ And theſe are the Things intended in the Words,
“ * *And the Lord ſaid, becauſe the Cry of Sodom*
“ *and Gomorrah is great.*” Can any reaſonable Man follow the *Rabbins* in this ridiculous Detail of the Iniquities, which are here ſaid, to have brought down on the People of *Sodom* and *Gomorrah* that terrible Vengeance from Heaven, which is recorded in the *Old Teſtament*? But we muſt not omit, that this Account of the People of *Sodom* is to be found likewiſe in the *Maaſe-Book*, in the CXVI Chapter; and that, ridiculous as it is, it will perhaps be thought ſomewhat valuable; by ſome Retailers of Hiſtory, for what it relates concerning *Elieſer*; that is, the Giant *Og*. Indeed, 'tis the only Account we have, which tells us, that mountainous, unweildy, Luber-headed Monarch of *Baſhan* was ſuch a Wit and a Sharper.

The Talmud-Treatiſe entitled *Sanhedrin*, on the Paſſage 2 *Sam*. 21. 16. ſays, † “ The Holy and
“ Bleſſed God ſaid unto *David*, How long is Sin
“ conceal'd in thine Hands? For thy Sake are the
“ Inhabitants of *Nob*, (*we read of that City*, 1 Sam.
“ 22. 24.) the City of the *Perſians*, ſlain. For
“ thy Sake is *Doeg*, the *Edomite* puniſhed. For
“ thy Sake is *Saul*, with his three Sons cut off.
“ Wilt thou that thy Seed be at an End; or that
“ thou be deliver'd into the Hand of thine Enemy.

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* Gen. 18. 20.

† *Fol.* 95. *Col.* 1.

“ Then

“ Then ſaid *David* unto God, Thou Lord of the
“ World, 'tis better that I be deliver'd into the
“ Hand of mine Enemy; to the End that my Seed
“ may not be extinguiſh'd. One Day, *David* went
“ a hunting: Then came *Satan* and appeared before
“ him in the Likeneſs of a Roe; and he (*David*)
“ diſcharg'd an Arrow at him; but it miſs'd him.
“ *Satan* caus'd *David* to follow him as far as into
“ the Land of the *Philiſtines*. And when *Iſhbi* of
“ *Nob* beheld him (*David*) he ſaid, This is he who
“ ſlew my Brother *Goliah*. He (*Iſhbi*) bound him,
“ and ſet him down bended (*that is, we judge, tied*
“ *him Neck and Heels*) and laid him under a Wine-Preſs,
“ in Order to preſs him to Death. But there
“ happen'd a Miracle (*to ſave David*). The Earth
“ beneath him became ſoft; and he [*Iſhbi*) could
“ do him no Hurt. This is What is written, * *Thou*
“ *haſt enlarged my Steps under me, that my Feet did*
“ *not ſlip.* On the ſame Day, towards the Evening,
“ being the Entring of the Sabbath, *Abiſhai*, Son
“ of *Zerujah*, ſprinkled his Head with four Meaſures
“ of Water, and ſaw Marks of Blood. But
“ ſome ſay, there came a Dove, which ſhew'd Tokens
“ of Grief, and appear'd to be in great Perplexity.
“ Then ſaid he (*Abiſhai*) The Congregation
“ of *Iſrael* is compar'd to a Dove; as it is ſaid,
“ † *As the Wings of a Dove cover'd with Silver.* And
“ hence I perceive, that *David*, King of *Iſrael*, is
“ involv'd in Trouble and Danger. He then went
“ into his (*David's*) Houſe; and finding him not,
“ he ſaid, we learn in the *Miſhna*, that One ſhould
“ not ride upon his (*the King's*) Horſe; One ſhould
“ not ſit upon his Throne; nor uſe his Scepter. But
“ What is to be done in Time of Danger? He
“ went and enquir'd in the School, What was

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* Pſ. 18. 36.

† Pſ. 68. 13.

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“ to

“ to be done; and was anſwer'd, that in Time of Danger, One was allow'd to do it (*or theſe Things*). Whereupon he (*Abiſhai*) ſeated himſelf on *David*'s Horſe, and ſet forward. Then leap'd the Land of the *Philiſtines* towards him (*ſtrange*) ſo that he was there inſtantly. When he was come thither, he beheld *Orpa*, the Mother of *Iſhbi*, a ſpinning. But when ſhe ſaw him, ſhe took her Spinning-wheel, and threw it at him, thinking to kill him. But not hitting him, ſhe ſaid to him, Thou Lad, bring me the Spinning-wheel. But he threw it at her Head, and it bruiſ'd her Brains, ſo that ſhe died. When *Iſhbi* of *Nob* ſaw This, he ſaid, There are now Two: They will deſtroy me. He threw *David* high up into the Air, and ſtuck his Spear into the Ground, thinking, that he (*David*) would fall upon it and periſh. But *Abiſhai* pronounced the Name [1], and cauſ'd, that *David* hover'd between Heaven and Earth, ſo that he fell not down. But why did not *David* himſelf pronounce the Name, and help himſelf? To This the Anſwer is, that a Priſoner diſchargeth not himſelf out of Priſon: Then ſaid *Abiſhai* to *David*, What doſt thou here? And he (*David*) ſaid unto him, Thus ſaid the Holy and Bleſſed God unto me, and thus I anſwer'd him. Whereupon ſaid he (*Abiſhai*) to *David*, turn thy Prayer (and ſay unto God, that it is better an End be put to thy Seed, than that thou fall into the Hand of thine Enemy): That thy Son's Son buy (*i. e.* be ſubject to) Miſery, and thou ſuffer no Sorrow. This is what is written, [2] *But* Abiſhai, *the Son of* Zerajah *ſuccour'd him.* The *Raf Jehuda* hath written, that the *Raf* did ſay, that he (*Abiſhai*) did help him (*David*) to pray. Then pronounced

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(1) *Schem-hammpheraſch.* or ſome ſuch Name. (2) Sam. 21. 17.

Abiſhai the Name; and cauſ'd, that he (*David*) came down from the Air. But *Iſhbi* purſued them. And when he had purſu'd them as far as *Cubi*, One ſaid to the other, let us ſtand up againſt him. And when he was come unto *Bether*, they ſaid, Two young Lion, ſhould kill One Lion. And they ſaid to him, Be gone, and ſeek thy Mother in the Grave. And when he had heard his Mother's Name mention'd, his Strength abated; and they ſlew him. And ſo it is written: [1] *The Men of David ſware unto him, ſaying, thou ſhalt go no more out with us to Battle, that thou quench not the Light of Iſrael.*

There is likewiſe, in the *Talmud*-Treatiſe *Sanhedrin*, the following Paſſage, concerning the Travelling or Leaping of Land. [2] “ Our *Rabbins* teach, That the Earth did leap towards Three Perſons, namely, *Eliezer*, *Abraham*'s Servant; our Father *Jacob*; and *Abiſhai*, Son of *Zerujah*. Concerning *Abiſhai*, the Son of *Zerujah*, it is ſhewn in what we have ſaid. It happen'd alſo to *Elieſer*, the Servant of *Abraham*: For we find it written, [3] *And I came this Day unto the Well.* Which was as much as to ſay, that he came from his Lord, *Abraham*, and into *Meſopotamia*, on the ſame Day. Concerning our Father *Jacob*, it is thus written, [4] *And Jacob went out from Beerſheba, and went toward Haran,* [5] *and came to the Place, becauſe the Sun was Set.* And when he came to *Haran*, he ſaid, Perchance, I went through the Place where my Fathers worſhip'd; and I did not worſhip there. And he intended to go back. But as he conſider'd of his going back, the Earth (that is, *the Place where he would have*

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(1) 2 Sam. 21. 17. (2) Fol. 95. Col. 1. (3) Gen. 24. 42. (4) Gen. 28. 10 (5) Ver. 11.

“ *worſhiped*) leap'd towards him; and he came to that Place.

Of this Travelling of Ground in Complaiſance to *Jacob*, we read likewiſe in the Talmud-Treatiſe entitled [1] *Chollin*, and in the *Chaldaic* Verſion on *Geneſis*, and in Rabbi *Moſhe bar Nachmann's* Expoſition on the Five Books of *Moſes*: In which laſt Piece, in the *Paraſha* [2] *Vajeze*, we have the following Paſſage. “Behold, all the *Medraſhim*, (*Emblematical Explanations*) tho' there be ſome Variations in them, declare, that the Earth did leap towards *Jacob*; and that he, in a Moment, did perform a Journey of many Days.” Rabbi *Salomon Jarchi* ſays the ſame in his Expoſition on the foremention'd Verſes [3]; and upon the Words, *This is none other but Bethel* (i. e. *the Houſe of God*) he writes thus, “The Mount *Moraja* was pluck'd up, and came thither; and this is the Leap of the Earth, of which Mention is made (in the Twenty Fifth Chapter of the Talmud Treatiſe *Chollin*) that the Place of Holineſs (on which afterwards the Temple was built) came towards him unto *Bethel*: As it is written, [5] *And he lighted upon a certain Place.*

Concerning *Elieſer*'s meeting with the like Miracle, we have in the *Jalkut Shimoni*, [6] on *Geneſis*, upon the Words, [7] *And I came this Day to the Well*, the following Paſſage. “From *Kirjath arba* to *Haran* it is Seventy Days Journey. But the Servant *Elieſer* came to *Haran* in Three Hours; and was himſelf amazed thereat, ſaying, To Day I ſet out from *Kirjath*, and to Day I am come hither: As it is ſaid, *And I came this Day to the*

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(1) Fol. 91. Col. 2. (2) Fol. 26. Col. 1. (3) Gen. 28 10. (4) *Ver.* 17. (5) *Ver.* 11. (6) Fol. 30. Col. 2. (7) Gen. 24. 42.

“ *Well.*

“ *Well.* God intending to ſhew Mercy unto *Jacob*, ſent an Angel before *Elieſer*, and the Road did leap towards him. That the Servant might not be alone with the Damſel at Night (becauſe a Jealouſie was had of him) the Earth did leap towards him; and he came in Three Hours to *Haran.*

The like Miracle it ſeems, was wrought likewiſe in Favour of *Abraham*; according to the following Paſſage in the *Madraſh Tillim*, [1] on the 110th *Pſalm.* “When he (*Abraham*) went forth to purſue (*Thoſe who had taken his Brother Lot Priſoner* [2]) the Earth leaped towards him. Some will have it, that *Abraham*'s Pace was Three Hundred Miles in Length. Others will have it (*but*) Two Hundred. But when he returned, the Earth did not leap towards him.” There is a great deal more concerning ſuch leaping of the Earth, as the Rabbins call it, in Rabbi *Moſche bar Nachmann*'s Expoſition on the Five Books of *Moſes*, [3] in the *Paraſha Vajeze.*

In the *Bereſchith rabba*, at the Beginning of the 99th *Paraſcha* [4], on the Words, [5] *Why leap ye, ye high Hills*, 'tis ſaid, Rabbi *Joſe*, the *Galilean*, hath explain'd the Words concerning the Hills. “When the Holy and Bleſſed God deſcended to give the *Law* on Mount *Sinai*, the Hills ran and ſtrove againſt one another. One (*of the Hills*) ſaid, Upon me ſhall the *Law* be given: Another ſaid, Upon me ſhall the *Law* be given. Mount *Tabor* came from *Bethelim*, and Mount *Carmel* from *Spain*. And this is what is written [6] *As I live ſaith the King, whoſe Name is the Lord of Hoſts, ſurely as* Tabor *is amongſt the Mountains,*

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(1) Fol. 47. Col. 1. (2) *See* Gen. 14. (3) Fol. 25 Col. 3 (4) Fol. 91. Col. 1. (5) Pſal. 68. 16. (6) Jer. 46. 18.

“ *and*

“ *and as* Carmel *by the Sea.* One ſaid, I am called. The other ſaid, I am called. Then ſaid the Holy and Bleſſed God, *Why leap ye, ye high Hills?* Ye are all Hills; but ye are all knobbed. This is what the Scripture ſaith, [1] *or Crook-back'd, or a Dwarf.* Upon you all, on your Tops, Idolatry hath been committed. And this is what is written, [2] *This is the Hill which God deſireth to dwell in.*”

In *Jalkut Schimoni*, on the Book of *Judges*, is the following Paſſage. “ When God came to give the *Law*, the Hills *Tabor* and *Carmel* heard it. They left their Places, and mov'd thither. And the Hill *Carmel* went over the Sea. Then ſaid the Holy and Bleſſed God to them, *Why leap ye, ye high Hills?* Ye have Blemiſhes; as it is ſaid, *or Crook'd-Back, or a Dwarf*, &c. But upon Mount *Sinai*, no Idolatry hath been committed.” The like Paſſage we find in [3] *Jalkut Chadaſh.*

We cited but now a Rabbinical Account of the Pace or Stride of *Abraham.* This gives us a fairer Opportunity than we ſhall meet with, perhaps, hereafter, in the Courſe of this Work, to mention a Rabbinical Account of the Leaping of *Amaleck.* 'Tis in the *Chaldaic* Verſion of Rabbi *Jonathan*, Son of *Uſiles*, on the Words, * *Then came Amalek and fought with Iſrael in Raphidim:* And the Words run thus: “ *Amalek* came from the Land Weſtward, and leapt in that Night Sixteen Hundred Miles. And becauſe of the Quarrel that was between *Eſau* and *Jacob*, he came and made War againſt the *Iſraelites* in *Raphidim.*” What Genius and Learning have fallen to the Share of the *Rabbins*! What Text is ſo dark, that their Commentaries cannot enlighten it? What Difficulty to knotty, that they cannot ſolve it? They are Maſters of all Myſteries, and the only Poſſeſſors of True Science. And at theſe Perfections they have arrived by Means of a Quality which is much ſeen among moſt Nations; but in which no Nation comes up to 'em; namely, Aſſurance; which is the certain Diſpeller of all Darkneſs and Ignorance from the Mind, and the ſure Opener of all the Secrets of Nature.

'Tis, Reader, by Means of this wonderful Quality, which the *Rabbins* enjoy in peerleſs Perfection, that they have attain'd, many of them, to the Language of Beaſts, Birds, Trees, Herbs, Mountains, and Vallies. In the *Talmud-Treatiſe* entitled *Sopherim*, there is the following Paſſage. * “ 'Tis ſaid of *Hillel*, that he neglected not but learned all the Words of the Sages. Nay more, he underſtood the Language of Mountains and Hills and their Vallies; the Speech of Trees and Herbs; the Speech of Beaſts, and the Speech of Devils; and the Parables of all Theſe.” And in the Talmud-Treatiſe entitled *Succa*, † 'tis ſaid of *Rabbi Jochanan*, Son of *Saccai*, that he underſtood the Language of the Miniſtring Angels, of Devils, and of Date-Trees. In the *Maeſe* Book, in the 143d Chapter, 'tis ſaid of Rabbi *Chaninna*, that he preach'd in Seventy Languages; likewiſe in the Languages of Beaſts and Birds. And that, on a Time, the ſaid Rabbin preaching to his Diſciples concerning Birds, there came a Raven which pray'd to God, that he would preſerve to *Chaninna* the great Treaſure that was to fall to him. At which the Rabbin was much amaz'd.

In *Salomon Jarchi*'s Expoſition on *Geneſis*, on the Words, *She hath bleſſed you: He is my Brother*, 'tis ſaid, “ In the Word, *She*, are comprehended her (*Sarah*'s) Servants, Camels and Aſſes: So that

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(1) *Lev.* 21. 20. (2) *Pſ.* 68. 16. (3) *Fol.* 113. *Col.* 2.

* *Exod.* 17. 8.

cannot

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* Fol. 28. Col. 2.

† *Fol.* 13. *Col.* 8.

“ *Abimelech*

“ *Abimelech* intended as much as if he had ſaid, I “ have aſk'd them all; and they have anſwer'd me; “ that he (*Abraham*) is her Brother.” In the Tenth of the Chapters of Rabbi *Elieſer*, there is an Account of the Converſation that paſs'd between *Jonas* and the Whale, while *Jonas* was in the Belly of that Fiſh. And in *Jalkut Chadaſch*, in the Part entitled *Eliahu*, there is the following Account of the ſpeaking of the Bullock, mention'd in 1 Kings 18. 26. “ *Elias* ſpake to the Prophets of *Baal*: Take two “ Bullocks, which are Twins, and which have been “ bred up at the ſame Manger. And they did ſo; “ and caſt Lots which of them ſhould be for the “ Lord, and which ſhould be for the Idol, *Baal*. “ He (*the Bullock*) which fell to the Lord, immediately follow'd *Elias*. But all the Prophets of “ *Baal* together could not move the other out of his “ Place. Then ſaid *Elias* unto him (*the Bullock* “ *that was ſo reſtive*) go along with them. But the “ Bullock anſwered him before all *Iſrael*, We both “ came forth out of one Womb. Shall he (*the other* “ *Bullock*) pleaſe God, and I anger him? Then ſaid “ *Elias* to him, go along with them: No Evil ſhall “ be found in Thee: But his (*God's*) Name ſhall “ be ſanctified as well through Thee as through “ him. Whereupon the Bullock ſaid, Is it ſo? “ Then I do ſwear, not to ſtir from my Place, except thou delivereſt me into their Hands. And “ *Elias* did ſo. Wherefore it is written, [*] *And they* “ *took the Bullock which was given them.*

But, beſides theſe Bullocks, there is, in Rabbinical Hiſtory, Mention made of ſeveral other Animals which had a very ſtrong Spice of Piety and good Reaſoning. For Inſtance, in the [†] *Avoth* of Rabbi *Nathan*, there is the following Paſſage. ” The Camels of our Father *Abraham* went to no Idol: As “ it is ſaid, [*] *For I have prepared thee a Houſe and* “ *Room for the Camels.* This teacheth us, that they “ (*the Camels*) did not go into the Houſe of *Laban*, “ the *Syrian*, till all the idolatrous Images were removed. And thus it appears in the Aſs of Rabbi “ *Channina*, the Son of *Doſæ*; for when ſome “ Murderers had ſtolen him, and had ſaddled him “ in the Yard (*a Yard belonging to them*) and ſet before him Straw, Barley and Water, he would “ neither eat nor drink. Then, ſaid they, why “ ſhould we keep him here, to dye and make a “ Stench in the Yard? They therefore roſe, open'd “ the Gate, and let him out. Then went he forth “ *and trotted away* till he came to the Houſe of “ Rabbi *Chaninna*, the Son of *Doſæ*. When he “ was come thither, his (*Chaninna*'s) Son heard his “ Voice (*or Braying*) and ſaid to his Father, My “ Father, this Braying is like the Braying of our “ Aſs. Then ſaid he (*Channina*) to him, My Son “ open the Door for him, for he muſt be almoſt “ periſh'd with Hunger. He (*the Son*) then got up “ and open'd the Door, and put Straw, Water and “ Barley before him (*the Aſs*) and he did eat and “ drink. Wherefore it is ſaid, that as, at the “ Firſt, Men were righteous, ſo were, at that Time, “ the Animals like them.”

We are told in the *Maeſe*-Book, [†] and in the Talmud-Treatiſe *Chollin*, [§] that the Aſs of Rabbi *Pinehas* would eat of Nothing which had not paid the Tenth. And in the *Maeſe*-Book [‖] Mention is made of a Cow, which would neither plow nor harrow on the Sabbath Day. And 'tis ſaid in the Talmud, of Rabbi *Joſe*'s Aſs, that he would never go about any Work that deſerv'd more than the Price

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[*] 1 *King* 18. 26. [†] *Fol.* 4. *Col.* 1.

[*] *Gen.* 24. 31. [†] *Cap.* 54. [§] *Fol.* 7. *Col.* 1. 2. [‖] *Cap.* 108.

it was agreed to be done for. Which Records, now they are mention'd in the Vulgar Tongue, can hardly fail, we think, of reſcuing that laborious Creature from being made the Image of Stupidity: For, according to them, the Aſs is a Creature of great Parts and Piety. What thinks the Reader of the Aſs, that would eat of Nothing which had not paid the Tenth? Does he think, that the Animal ow'd his Piety and Diſcernment to Rabbinical Diſcipline? Or does he harden his Heart againſt the Credit and Luſtre of Rabbinical Teſtimony? But the Rabbins are not alone in the Mention of the Parts and Piety of Animals. The Clergy of the Church of *Rome* have gone far beyond them upon the Matter. The Legends and Books of Devotion in that Church treat very largely concerning the great Diſcernment and Regard for Religion which have ſometimes appear'd in Horſes, Aſſes, Oxen, Sheep, Dogs, Cats and Pigs, and many other Animals. But theſe Things are but Trifles when compar'd with the Accounts we ſhall next cite from the Rabbins.

In the *Jalkut Chadaſch*, in the Part entitled *Abraham*, there is the following Relation. *. “At every Place, to which *Abraham* came, he planted a Tree; but not one that thrived till he came to the Land of *Iſrael*; where he planted one. By this Tree he tried the People. Over him that ſerved the Lord the Tree ſtretch'd out its Branches; covering his Head, and making a Shade for him. But from him that follow'd Idolatry the Tree retir'd, drawing in its Branches. But *Abra-* would not let him go till he had converted him to the Worſhip of the True God.”

In the *Bereſchith rabba* at the Fifteenth † *Paraſcha*, likewiſe in the || *Jalkut Schimoni*, we are told, that the Trees convers'd with *Adam*. And in ‡ *Avodáth hakkódeſch* 'tis ſaid, that the Trees ſung a Song, and praiſ'd God. This, perhaps, the Reader will poetically allow. But he will hardly do the Like to what we ſhall cite next. In *Zeror hammor*, in the *Paraſcha Schofetim* * it is ſaid, “Our Rabbins, of bleſſed Memory, ſay, that when a Tree is hewn down, its Voice is heard from one End of the World to the other.” In the Treatiſe *Zeéna Ureena*, in the *Paraſcha Noah* † we are told, that the Raven, which *Noah* put out of the Ark, ſpoke to *Noah*, and reproach'd him; telling him, that he ſent him (*the Raven*) out of the Ark, only that he (*Noah*) might have an Opportunity to careſs his (*the Raven*'s) Female. And this idle Fiction is found likewiſe in the Talmud-Treatiſe || *Sanhedrin*. And cloſe by *, in that Treatiſe, there is recorded as fooliſh a Story concerning the Bird *Phœnix* ſpeaking to *Noah*. In the *Jalkut Chadaſch*, in the Part entitled § *David*, there is an Account of a Converſation *David* had with a Frog.

But the Rabbins have got Hold of the Language of Stones: And no Wonder; for ſuch Reaſoners are indeed ſufficient to make a Stone ſpeak. Rabbi *Salomon Jarchi*, in his Expoſition on the Five Books of *Moſes*, ‡ upon the Words, *And he took of the Stones of that Place, aud put them for his Pillows*, ſays, “The Stones began to quarrel with one another. One (*of the Stones*) ſaid, upon me ſhall the Rightous lay his Head. Another ſaid, He ſhall lay his Head upon me.” But God made them all unite and become One Stone. And upon that Stone *Jacob* laid his Head.

In the *Jalkut Chadaſch*,* and in the Treatiſe entitled

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* *Fol.* 14. *Col.* 1. † *Fol* 15. Col. 4. || Fol. 102. Col. 4.

‡ *Vol.* 4. *Chap.* 16. * *Fol.* 141. *Col.* 3. † *Fol.* 6. *Col.* 4. || *Fol.* 108. *Col.* 2. § *Fol.* 65. *Col.* 3. ‡ *Gen.* 28. *v.* 11. * *Fol.* 34. *Col.* 2.

Othioth, or *Oſios*, written by Rabbi *Akkiva*, [*] likewiſe in the *Jalkut Schimoni*, [†] on *Geneſis*, 'tis ſaid, that all the Letters of the Alphabet ſpoke to God, and had each begg'd, that it might be the Firſt us'd in the Creation of the World. And in the Treatiſe *Othioth* [‖] we are told, that God did ſpeak as well to the Cloſed as to the Opened, and embraed them; and that both *Mem* and *Em* had ſung before him. The *Jalkut Schimoni* [§] informs us, that the Letter *Jod* ſpoke unto God. And in *Sanhedrin* [‡] we have the following very curious Paſſage this Way. “ Our Rabbins teach, that he who reads one Verſe “ in the *Canticles*, and makes a Song of it; and he “ who reads a Verſe out of due Time in a Houſe “ where there is Feaſting, brings great Misfortune “ on the World. For the *Law* did upon a Time “ put on Sick-cloth, and ſtood before the Holy and “ Bleſſed God, and ſaid, O Thou Lord of the “ World, thy Children have made a Cittern of me, “ on which the Heathens play and make Muſick. “ But he (*God*) made Anſwer, My Daughter, in “ what ſhall they employ themſelves (*or ſtudy*) when “ they eat or drink? Then ſaid the *Law*, O Thou “ Lord of the World, when they have ſtudied the “ *Bible*, they ſhould employ themſelves in the *Law* “ and the *Prophets*, and the *Hagiographa*. And “ when they have learn'd the *Miſchna*, they ſhould “ then employ themſelves in the *Gemara*. “ In the Treatiſe *Monorath hammaor*, [*] in the Part entitled *Ner Scheliſchi*, *Kelal ſchemmi*, *chelek ſcheliſchi*, there is a Quotation from the Treatiſe *Medraſch Tarchuma*, which informs us, that the *Law*, upon the Death of Thoſe who had ſtudied therein, wept over them: And that, upon a Time, the Talmud-Treatiſe *Chagiga*,

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[*] *Fol.* 2, 3, 4. [†] *Fol.* 2. *Col.* 1. [‖] *Fol.* 19. *Col.* 2, 3. [§] *Fol.* 31. *Col.* 1. [‡] *Fol.* 101. *Col.* 1. [*] *Fol.* 54. *Col.* 2, 3.

on Occaſion of the Death of a certain Woman, apapear'd in the Form and Habit of a Woman, and wept and ſpoke to the People.

We ſhall now oblige the Reader with the Rabbinical Key, for the Unlocking of all Languages and Myſteries; a Thing which, without Doubt, he will lay up as an invaluable Jewel. 'Tis given in a Treatiſe, entitled *Majan Hachochima*; [†] which, ſay the Rabbins, was given by the Angel *Michael* to *Pali*, and by *Pali* to *Moſes*. This wonderful Key, is nothing more, ſays that Treatiſe, than “ *Rightly to underſtand the* SCHEMHAMMPHORASCH. “ Then (*the Treatiſe goes on*) ſhalt thou underſtand “ the Words of Men, the Words of Cattel, the “ Whiſtling of Birds, the Words of Beaſts, the “ Voices (*or Barkings*) of Dogs, the Language of “ Devils, the Language of miniſtring Angels, the “ Language of Date Trees, the Motion of the Sea, “ the Unity of Hearts, and the Murmuring of “ the Tongue; nay, even the Thoughts of the “ Reins.

We now change the Scene, and entertain the Reader with the Rabbinical Accounts of Atchievements in Negromancy, or, as it is vulgarly call'd, the Black Art. The Rabbins are, or have been, if you will believe their own Accounts, great Dealers in Enchantments. And we do not apprehend the Reader will find much Difficulty in believeing them, if he has any Thing of the Suſceptibility and Make of our ſelves: For, if he has, even theſe Tranſlations, theſe Extracts from the Rabbinical Writings, theſe Specimens, or rather, ſhining Monuments of the Genius, Wit, and Learning of the Rabbins, muſt, by this Time, have brought him within an Ace of Enchantment.

In the *Talmud* Treatiſe, *Sanhedrin*, [*] we have the following Account. “ The *Rabba* (this was the

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[†] *Fol.* 2 *col.* 2. [*] *Fol.* 65. *Col.* 2.

"drunken *Rabba*, as he is called, who murder'd Rabbi *Sira*, as ſhall ſoon be related) did raiſe a Man, and ſend him to Rabbi *Sira*. And when he (*Rabbi Sira*) had ſpoke to the Man, and the Man return'd him no Anſwer, he (*the Rabbi*) ſaid to him, Thou that art come hither art one of the Fellows (that is, as Rabbi *Salomon* hath explain'd it, one of the *Chriſtians*) Return to thy Duſt (that is, turn again to Duſt, of which thou waſt made)." Then follows this Story: "The *Raf Channina*, and the *Raf Oſchaja* ſat every Evening of the Sabbath, and ſtudied in the Book *Jezira*; that is, the Booſt of the Creation: And they created a Bullock, which was as large as one of Three Years old: And they did eat it." This Book, *Jezira*, is regarded by the *Jews* with mighty Reverence, and a Sort of ſacred Horrour, as containing in it, according to their Notions, the moſt ſecret and elevated Virtues and Myſteries. The *Hebrew* Work, entitled *Coſri* * aſcribes the Compoſing of it to *Abraham*. But ſome will have it, that it was written by Rabbi *Akkiva*. The *Jews* call it *Sepher Jezira*, or, the *Book of the Creation*, and believe, that all Sorts of Negromantick Operations, or, Enchantments, are to be perform'd by it. Rabbi *Napthali*, in his Treatiſe entitled *Emeck hammelech*, in the Part entitled *Schaar ſchauſchûe hammelech*,† gives ſome Inſtructions ſhewing how the *Jezira* is to beſtudied or uſed; & how the Letters of the Alphabet by the Help of which, it ſeems, every Thing is done are to be marſhall'd or rang'd. It teaches likewiſe a Method for the making a *Golem*; *i. e.* a Dumb Man; ſuch a One as was made by the drunken *Rabba* juſt mention'd: likewiſe, a Method for making of a Calf, like to that which was made by the Rabbies *Channina* and *Oſchaja*. In the *Treatiſe* entitled *Niſchmath chajim* [1] we have the following Paſſage. "In the *Jeruſalem Talmud*, in the Seventeenth Chapter of the Treatiſe *Sanhedrin*, it is written, that the Rabbi *Jehoſcha*, Son of *Chananja*, hath ſaid, I can, by Means of the Book *Jezira*, transform Gourds and Melons into Stags and Roes."

The *Niſchmath chajim*, which was written by *Manaſſe ben Iſrael* [2] gives us the following Relation. "Rabbi *Jannai* hath ſaid, I went to the Market-Place of the City of *Zippore*; and there I ſaw an Enchanter, who took a Stone and threw it up high into the Air; and when the Stone came down, it was transform'd into a Calf. And when he, *Jannai*, was reaſon'd with about it, and told, that Rabbi *Elieſer*, in the Name of Rabbi *Joſi*, Son of *Simna*, hath ſaid, that tho' all Man-kind, from all the Parts of the Univerſe, were aſſembled together, yet would it be impoſſible for them to create (*ſo much as*) a Nit, and provide it with a living Soul; he anſwer'd, in the former Caſe it was poſſible: for the Enchanter called his Devil, which is ſet over Witchcraft; and which ſtole a Calf from a Cow, and brought it to him. Rabbi *Channina*, Son of Rabbi *Chananja*, hath ſaid, I walked at *Zipporæ*, in the Place where the Gates ſhut. And I ſaw an Enchanter, who took a Stone and threw the ſame up; and it changed into a Calf. I went and told it to my Father; but he ſaid to me, Hadſt thou eaten thereof, thou mighteſt have believed it. But as it is certain, that thou didſt not eat thereof, ſo be aſſured, it

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* N. 25. † Fol. 10. Col. 3.

[1] *Vol.* 3. *Fol.* 136. *Col.* 2. [2] *Fol.* 136. *Col.* 2.

" was, through the Power of the Devil, only a " ſemblance before thine Eyes.

Concerning *Jannai*, the Treatiſe *Sanhedrin* ſays, [1] " He came into an Inn, and ſaid to them (*the People of the Inn*) give me ſome Water to drink. " But they brought him Water beaten up with " Flower (a *Compoſition*) called *Schethita:* And he " perceived, that the Lips of the Woman, who " brought it, did move. He alſo obſerved, that " She was an Enchantreſs. He therefore pour'd " a little of it out; and it turn'd to Scorpions. " Then ſaid he to them, I have drank of your " Liquor; drink now, I pray thee, ſome of mine. " And when he had given the Woman to drink, " ſhe was transform'd into an Aſs: upon which he " ſeated himſelf, and rode to the Market-Place. " But there came one of her Companions, who, " as ſoon as ſhe ſaw her, broake the Enchantment: " and there ſtood in the Market a Woman inſtead of the Aſs." Rabbi *Salomon Jarchi*, remarking on this Account of *Jannai*, endeavours to ſhew, that *Jannai* was not a *Rabbin.* " We " read not, ſays he, that he is called Rabbi *Jannai*, " for he was no Man of Eſteem, becauſe he followed " Witchcraft." But *Salomon Jarchi* had either not peruſ'd the *Rabbinical* Writings, or he had forgot himſelf, or was very unfair here. For in the Treatiſe entitled *En Iſrael*; [2] in the Treatiſes *Sanhedrin*, and *Sopherim*; [3] in *Halacha*, [4] and likewiſe in the *Niſchmuth chajim* [5] of Rabbi *Manaſſe ben Iſrael*, where this very Story is related, *Jannai* is called Rabbi, that is a *Talmudic* Teacher; at the ſame Time that the *Jews* looked upon him

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(1) *Fol.* 67. *Col* 2. (2) *Fol.* [illegible] *Col*: 2. (3) *Fol.* 13. *Col.* 3. (4) *Chap.* 7. (5) *Fol.* 136. *Col.* 2.]

as a very great Cunjurer. And the Treatiſe *Sanhedrin* ſays, that Rabbi *Elieſer*, by Virtue of one Word which he pronounced, cover'd a whole Field with Gourds.

There are, in the *Maeſe* Book, ſeveral Accounts of Rabbinical Enchantments; one of which ſays, that Rabbi *Samuel*, * by Virtue of a Name which he pronounced, cauſed a Lion, which was bigger than a Camel, to come before him; and that he laid upon his Back a Sack of Meal, which his Aſs could not carry through the Water; and that then he ſeated himſelf upon the Sack, and made the Lion carry him Home; and that his Father rebuked him for This. The ſame Book tells us how this Rabbi *Samuel* ſerv'd Three Perſons, who came from Foreign Countries, and were famous for their Skill in Necromancy. † The Rabbi deſired, it ſeems, that theſe Perſons, in Proof of their Skill, would diſpatch a Devil, or uſe ſome other Necromantick Means to fetch a Book which he had lent to Rabbi *Jacob*, who dwelt in another City. Whereupon, one of them, for the Accompliſhment of the Matter, having caus'd his Soul, ſays the Account, to come out of his Body; the Rabbi hinder'd its Entring the Body again, till they had all confeſs'd him to be their Superiour in Necromantick Skill. We are likewiſe informed, in the *Maeſe*-Book, ‖ that Rabbi *Elieſer*, in the Space of a few Hours, paſs'd from *Ratisbon* to *Maintz*.

The Rabbins ſet forth *Abraham* as the Prince or Father of Necromancy. In the Talmud-Treatiſe *Sanhedrin*, there is the following Explication of the Words, § *But unto the Sons of the Concubines, which* Abraham *had*, Abraham *gave Gifts*. ¶ " What is

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* Chap. 162. † Chap. 6. ‖ Chap. 173. § *Gen.* 25. 6. ¶ *Fol.* 91. *Col.* 1

“ comprehended under the Word *Gifts*. Rabbi “ *Jeremias*, Son of *Abba*, hath ſaid, This teacheth “ us, that he gave them the *Names* of *Uncleanneſs*. But what is meant by the Names of “ Uncleanneſs? Rabbi *Salomon Jarchi*, in his Explication of theſe Words, ſays, that the Word Uncleanneſs “ ſignifies *Sorcery* and the *Work of the Devil*.“ This Account of the Words is found in many other Places. On the ſame Words the Treatiſe *Zijoni* * has the following Paſſage. “ Our Sages, “ of Bleſſed Memory, ſay, that he (*Abraham*) gave “ them Unclean Names, which they uſed in the “ Defilement of their Bodies: And this was the “ Wiſdom of thoſe who inhabited towards the Eaſt, “ who were the Children of his (*Abraham*'s) Concubines: “ As it is ſaid, † *And ſent them away from* “ Iſaac *his Son (while he yet liv'd) Eaſtward, unto* “ *the Eaſt Country*. Which ſheweth the Power of “ Thoſe who live Eaſtward: As it is ſaid ‖ *Balak*, “ *the King of Moab, hath brought me from Aram, out* “ *of the Mountains of the Eaſt*: And he gave them “ the exteriour Strength of Uncleanneſs, which “ conſiſts in Sorcery and Works of the Devil.“ In the *Niſchmath chajim*, at the Beginning of the Twenty ninth Chapter, § we have the following Paſſage.“ “ Our Sages, of Bleſſed Memory, explain that “ Verſe in *Geneſis*, *But unto the Children of the* “ *Concubines, which* Abraham *had*, Abraham *gave* “ *Gifts*, thus: That he gave them the Names of “ Uncleanneſs: And that our Father *Abraham* writ “ a Treatiſe, wherein he laid down all the Parts of “ Sorcery, with its Performance, and the Powers of “ Uncleanneſs (that is, the Unclean Spirits) in their “ proper Order; as he did with Regard to Holy

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* *Fol.* 20. *Col.* 2 † Gen. 25. 6. ‖ *Numb.* 23. 7. § *Fol.* 145. *Col.* 1.

“ Things

“ Things in the Book *Jezira*.” It will, we apprehend, be News to the greateſt Part of the Chriſtian World, to be told, that *Abraham* was a Necromancer, and the Source of the Necromantick Art in the Eaſtern Countries

Some *Rabbins*, particularly thoſe who are *Cabaliſts*, look upon Necromantick Knowledge to be a neceſſary Qualification for a Seat in the *Sanhedrim*, or Grand Counſel and Court of Juſtice among the Ancient *Jews*. In the Treatiſe *Emeck Hammélech*, in the Part entitled * *Schäar Kirjath árba*, there is the following Paſſage. “ Thoſe in the *Sanhedrim* “ were obliged to know the Art of Sorcery, to the “ End they might judge, which was a real Deed, “ and which only a Semblance.” And in the Treatiſe entitled † *Juchaſim*, 'tis ſaid, “ The *Sanhedrim* “ had Need to underſtand the Art of Sorcery, that “ they may diſcern right for what Sorcery the Sorcerer “ is to be adjudg'd to Death. And *Rabbi Salomon* “ *Jarchi*, in his Explanation of thoſe Words, ſays, “ When one, on whom Sentence had been paſſed, as an Enchanter or Wizzard, had caus'd the Light not to ſhine upon them (*the Judges, Members of the Sanhedrim*) they put in Uſe their Necromantick Arts, in order to deſtroy him.

The Treatiſe *Berachoth*, after ſaying, that the Devils are very numerous, delivers the following Method for Diſcovering them: ‖ “ Let thoſe who “ have a Mind to diſcover them, take clear Aſhes, “ and paſs them through a Sieve at his Bed-ſide. “ And in the Morning he will ſee (*on the Aſhes*) the “ Tracings, as it were, of the Feet of Cocks. Let “ him, who deſires to ſee them, take the After-burthen “ of a Black-Cat, which is of the Firſt Litter

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* Fol. 108. Col. 2. † Fol. 17. Col. 1. ‖ *Fol.* 6. *Col.* 1.

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"of a Black-Cat, which was of the Firſt Litter of the Mother; and having burnt the ſame in the Fire, beat it to Powder, and put a little thereof in his Eyes; and then will he ſee them (*the Devils*) The Remainder of the Powder let him put in an Iron-barrel, and ſeal it up with an Iron-Seal-Ring, that the Devils may not ſteal it from him." Rabbi *Salomon* ſays, the Devils have no Power over Sealed Things.

The Treatiſe *Peſachim* * delivers the following Inſtruction for one's Behaviour, in order to prevent Miſchief, when one happens to meet with a Company of Witches. "*Amemar* hath ſaid, The Chief among the Witches told me, that when one meets with them, one ſhould utter the Words following: May warm Dung, in broken Pots, be thruſt between your Chaps, you ugly Witches you. May the Hair, with which you perform your Sorcery, be torn away. May the Wind diſperſe the Crumbs of Bread wherewith you perform your Sorceries. May the Wind blow away the New-Saffron you hold in your Hands for the Practiſing of Sorceries": And ſo on. There follows Abundance more of ſuch Stuff. And the Like may be ſeen in the Treatiſe *Gittin*. †

The ſaid Treatiſe *Peſachim* cautions againſt drinking Water on *Sunday-* and *Wedneſday* Nights, in the following Manner. "Our Rabbins teach, that a Man ſhould not drink Water either on the Night of the Fourth Day (*of the Week, that is Wedneſday Night*) or on the Night of the Sabbath: And that if he doth, his Blood is upon his Head (that is himſelf is the Cauſe, that Miſchiefs fall upon him) becauſe of the Danger. What Kind of Danger? The Evil Spirit. But when One is thirſty, what is One to do, that he may drink? He ſhall pronounce over the Water the Seven Voices which *David* pronounc'd; namely, * *The Voice of the Lord is upon the Waters: The God of Glory thundereth: The Lord is upon many Waters. The Voice of the Lord is powerful: The Voice of the Lord is full of Majeſty. The Voice of the Lord breaketh the Cedars; yea, the Lord breaketh the Cedars of Lebanon. He maketh them alſo to skip like a Calf: Lebanon and Sirion like a young Unicorn. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lovd ſhaketh the Wilderneſs: The Lord ſhaketh the Wilderneſs of Kadeſh. The Voice of the Lord maketh the Hinds to calve, and diſcovereth the Foreſts: And in his Temple doth every one ſpeak of his Glory.* When this is not to be done, let him ſay thus: *Lul Schafan anigron agordeſon* (which Rabbi *Salomon* ſays, are Necromantic Words) I ſit between the Stars. I walk between lean and fat (*People*). And when This is not to be done, let him, if Any body be with him, go up to the Party, and ſay, Thou, N. N. Son of N. N. I thirſt after Water: And then let him drink. When This cannot be done, let him knock, with a Cover, againſt a Veſſel, and then drink. Cannot this be done? Then let him throw Something into the Water, and afterwards drink.

Then comes the following Paſſage. "Our *Rabbins* teach, that a Man ſhould drink no Water in the Night-Time, neither Water of the River, nor that of the Sea (Pools or Ditches) For if he drinks, his Blood is upon his Head, by Reaſon of the Danger. What Kind of Danger? The Danger

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* Fol. 110. Col. 1. 2. † Fol. 69. Col. 1.

* Pſ. 29. from v. 3. to v. 9.

“of Blindneſs (or of *Schafriri*, the Angel of Blindneſs). But when Thirſt is preſent, what is to be done? If Any one is preſent, the Party ſhall ſay to him, Thou N. N. Son of N. N. I thirſt after Water. But if No one be preſent, then let the Party ſay thus to himſelf. Thou N. N. my Mother hath ſaid to me, beware of *Schafriri friri riri ri*. I thirſt for Water in white Cups.” Theſe Leſſons, with ſome Variations, are found in the Treatiſe entitled *Avoda ſara* *; where Rabbi *Salomon Jarchi*, explaining them, ſays, that *Schafriri* is the Name of that Devil which preſides over the Plague of Blindneſs; and that he is driven away by pronouncing his Name in the above-mention'd Manner.

The Talmud-Treatiſe † *Sanhedrin* delivers the following Inſtruction, ſhewing how to behave when One is ſtruck with Fear, or frighten'd, and the Cauſe is inviſible. “When One is ſtruck with Fear, and ſees not the Cauſe, but one's Spirit (*or Mind*) doth perceive it, How is One to behave? Let him leap Four Ells from his Place, and pronounce theſe Words, ‖ *Hear, O Iſrael, the Lord our God is one Lord.* But if he ſtandeth on a Place that is unclean, then let him ſay, *The Goat in the Barn is fatter than I am*”. This is likewiſe found in the Treatiſe § *En Iiſrael*, and in *Megilla* **.

The Treatiſe *Peſachim* gives us the following Paſſage. ‖‖ “Stand not before an Ox which is coming out of the Pool; for the Devil danceth between his Horns”. The ſame Treatiſe likewiſe ſays, “Stand not naked before a Candle; for we learn,

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* Fol. 12. Col. 2. † Fol. 94. Col. 1, ‖ Deut. 6. 4. § Fol. 131. Col. 1. ** Chap. 1. ‖‖ Fol. 12 Col. 2.

“that He, who ſtands naked before a Candle, will be viſited with a Conſumption: And He who enjoys his Wife by the Light of a Candle, will beget Children that ſhall be ſubject to Conſumptions.

In the *Jalkut Chadaſch*, in the Part entitled *Cholà*, from the Treatiſe *Nedarim*, [1] there is the following Inſtruction for our Government at a Viſit of the Sick, “The Holy and Bleſſed God is preſent o'er the Bed of a Sick Perſon. Wherefore, He who goeth in to viſit the Sick, ſhould not ſeat himſelf upon a high Place, but upon the Ground. Rabbi *Salomon Jarchi* ſays, explaining this Paſſage, that ſome ſay, this is the proper Meaning, that when the Sick doth lie upon the Ground, then ſhall he who viſits him, not ſit upon a Stool, that he may not be higher than God. But when the Sick lyes on a Bed-ſtead, then is not the Viſiter to be hinder'd from ſitting in a Chair.”

In a little *Hebrew* Manuſcript-Treatiſe, we have ſeen, entitled *Segullòth ukemeóth mimmálach Raſiel*, there is a Receipt for Strengthening the Memory. 'Tis couch'd in the following Manner: “Let Every one, who deſires he may not forget what he has learn'd, ſay, before he eats, or when he is preſented with a Cup of Wine or other Liquor, the following Verſes: [2] *There is a Spirit in Man, and the Inſpiration of the Almighty giveth them Underſtanding.* [3] *The Preparations of the Heart in Man, and the Anſwer of the Tongue is from the Lord.* [4] *Caſt me not away from thy Preſence, and take not thy Holy Spirit from me.* [5] *Lord, in Trouble have they viſited thee: They pour'd out a Prayer*

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(1) Fol. 13. Col 1. (2) Job 32. 8. (3) Prov. 16. 1. (4) Pſ. 51 11. (5) Iſ. 26. 16.

“ *when thy Chaſtening was upon them.* [1] *Create in*
“ *me a clean Heart, O God; and renew a right Spirit*
“ *within me.* [2] *The Lord hath given me the Tongue*
“ *of the Learned, that I ſhould know how to ſpeak a*
“ *Word in Seaſon to him that is weary: He wakeneth*
“ *Morning by Morning; he wakeneth my Ear to hear*
“ *as the Learned. The Lord hath opened my Ear,*
“ *and I was not rebellious; neither turned I my*
“ *Back.* [3] *The Spirit of the Lord ſpake by me, and his*
“ *Word was in my Tongue.* And when he hath utter'd
“ theſe Words, let him pronounce the following
“ Prayer: Let it pleaſe Thee, O God of *Abraham*,
“ *Iſaac* and *Iſrael*, to open unto me thy *Law*; and,
“ in the Name of *Patchiels*, *Raphaels* and *Chuſiels*,
“ illuminate my Eyes and my Heart; that they may
“ open my Heart; that, throughout all the Days
“ of my Life, I may forget Nothing which I have
“ learn'd, and thou haſt commanded me to learn;
“ that it may cleave to me; and that I may daily
“ learn and never forget the Words of thy Com-
“ mandments. Amen. Bleſſed be God for ever.
“ Amen. Amen”. Then follows this Note: “There
“ are Some who, on the Evening of the Firſt Day
“ of the Month of *May*, faſt, and inſcribe thoſe
“ Verſes upon an Egg, or upon a Cake that is well
“ kneaded with Honey, and eat the ſaid Cake or
“ Egg, before they eat any other Food (*that*
“ *Evening*).

Being at the Cloſe of our Collections from the *Rabbinical Writings*, with Relation to Sorceries, Conjurations, or Enchantments, and the Credit thoſe Præternatural Operations were in among the *Jews* in Ages paſt, we have choſen to deliver here the State of that Credit among the *Jews* of modern

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(1) Pſ. 51. 10. (2) Iſ. 50, 4, 5. (3) 2 Sam. 23. 2.

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Times, together with ſome Account of the *Cabala*, a famous Art among that People, by which the *Adepti* therein pretend to reach the Knowledge of all Myſteries, and to accompliſh very wonderful Matters; which are not to be effected by the Laws or Powers of Nature. The Vulgar, or Illiterate, among the *Jews*, who, like the Vulgar among every other People, have a mighty Knack at believing and wondering, entertain no Manner of Doubt concerning the Truth or Lawfulneſs of thoſe Enchantments or Sorceries which are recorded to have been atchiev'd by their Ancient Sages. They believe thoſe Wonders to have been effected by a profound Skill in the *Cabala*; that is to ſay, That Part of the *Cabala* which is directed to, or teacheth ſuch Operations. But the *Jews* of Worth and Figure, among whom, it muſt be own'd, that much uſeful and polite Learning hath been cultivated of late Years, either reject the *Talmudical* Accounts of Sorceries and Enchantments as incredible, or look upon thoſe Enchantments to have been accompliſh'd by the Intervention of the Devil. And it muſt be confeſs'd, that this Judgment or Infidelity of the learned and diſcerning *Jews* upon theſe *Talmudical* Matters, does not hurt the Credit which they are required fairly to pay to the *Oral Law*, as ſuch; ſince, in the Firſt Place, the *Oral Law*, which, according to the Declarations of the *Rabbins* themſelves, as well as the Import of the Title, was not intended to be put in Writing, is pleaded by the *Rabbins* only as a Gloſs or Explication of the *Law Written*; and the *Law-Written*, that is, what we find deliver'd by the Pen of *Moſes*, thunders forth the Wrath of God,* and denounces Death upon Sorcerers and Enchanters:

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* *Lev. 20, and elſewhere in the Law of Moſes.*

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And ſince, in the next Place, Nothing is more probable, than that the *Oral Law*, when it was committed to Writing, as it was not, according to the Accounts of the *Jews* themſelves, till after a Run of many Ages, and ſeveral Diſperſions; and as it was then likewiſe, according to their own Accounts, compil'd from the Works and the Traditions of various Hands, of various Underſtandings without Doubt, and of various Intelligence, or Information; Nothing is more probable, we ſay, upon theſe Premiſes, than that the *Oral Law*, when it was committed to Writing, ſhould be adulterated and corrupted with the Inventions and the Dreams of weak and deſigning Men.

We ſhall now give ſome Account of the *Cabala.* The Word *Cabala*, which is *Hebrew*, ſignifies *Admiſſion* or *Initiation.* The *Jews* appropriate this Word to the Knowledge or Comprehenſion of the Myſteries of the *Oral Law*; and accordingly the *Connoiſſeurs* in that *Law* are, in our Idiom, call'd *Cabaliſts.* In the Oral Law, the *Jews* ſay, are many Matters and Phraſes, which are extremely myſterious, and, without the Exerciſe of the *Cabala*, utterly unintelligible. The *Cabaliſts* are extremely rever'd by the *Jews*, as Perſons of ſtupendous Wiſdom and Diſcernment; and are conſider'd, with Relation to the bare Students in the *Bible*, or what we call the *Old Teſtament*, as Phyſicians, in theſe modern Times, are with Reſpect to Apothecaries. The *Cabaliſts* alone, ſay they, have the Skill to preſcribe, or explain, upon the Word or Letter of the *Written Law*, while the Students in that *Law* are employ'd in making up or adminiſtring the Remedy. Among the Vulgar, or the Illiterate among the *Jews*, the *Cabaliſts* obtain ſuch Eſteem and Authority, that if they were to tell 'em, White was Black, or the Right Hand the

Left, they would meet with Belief without any Heſitation.

Of the *Cabala*, as it relates to the Explication of the pretended myſterious Parts of the *Written Law*, we find little or no Mention among the Fathers of the Chriſtian Church. *Hieron* is the only Father, perhaps, that deſerves to be mention'd upon it; and he only hints at a Tradition concerning it. *Picus*, Count of *Mirandola*, was the Firſt among the Chriſtians, who publiſh'd any intelligible Account of the *Cabala* in this View. After him *Galatinus* and others appear'd upon the Subject, giving an Account of Three different Species or Diviſions of it. The Account deliver'd by *Picus*, relating to the myſterious or prophetick Parts of the *Old Teſtament*, and which he delivers as the Senſe of the *Jewiſh* Sages before the Birth of *Chriſt*, is much the ſame with the Method of explaining the myſterious or prophetick Parts of the *Old Teſtament*, which obtains at this Day among *Chriſtian* Writers.

This Species or Branch of the *Cabala*, relating to the myſterious Parts of the *Written Law*, *Moſes* is ſaid by the *Jews* to have receiv'd from God on Mount *Sinai*; and to have deliver'd it to *Joſhua*: and *Joſhua*, they ſay, deliver'd it to the Seventy Two Elders; and they to the Prophets; and from them it paſs'd to *Eſdras* and the great Synagogue; from whom it has been deliver'd down, through the Hands of the *Rabbins*, to the preſent Day. To this Branch of the *Cabala* ſome refer the 46th and the 47th v. of the 14th Chap. of the Second Book of *Eſdras*; which ſay, *But keep the Seventy laſt* (*Books*) *that thou mayeſt deliver them only to ſuch as be wiſe among the People: For in them is the Spring of Underſtanding, the Fountain of Wiſdom, and the Stream of Knowledge.* We are inform'd, that the ancient *Jews* had a mighty Opinion, that by Means of this Species of the

Cabala, many Secrets might be diſcover'd with Relation to the Coming of the *Meſſias* and his Kingdom: And 'tis certain enough, that the *Cabaliſts* themſelves refer this Branch of their Myſteries principally to the *Meſſias* and his Kingdom.

The Second Species or Branch of the *Cabala* is call'd *Practical*, the Firſt, of which we have given ſome Account, being to be called *Speculative*. But this particular Branch of the *Cabala*, being principally referr'd to Sorcery and Enchantments, is now-a-days, whatever it was formerly, in great Diſeſteem, not to ſay Abhorrence, among the Learned and Diſcerning *Jews*. This Branch of the Art is chiefly perform'd by tranſpoſing the original Letters or Characters, in which the *Law*, or the *Old Teſtament* is written. By this Secret of Tranſpoſing the Original Writing- Characters, the *Adepti* in the Art pretend, as hath been ſaid already, to reach the Knowledge of all Myſteries, and to accompliſh very wonderful Matters, which are not to be effected by the Laws or Powers of Nature. We will entertain the Reader with the Relation of a *Cabaliſtical* Miracle or Two, which we have met with upon *Rabbinical* Record. Rabbi *Moſes ben Nachman* ſays, That a certain Man, a *Jew*, being ſentenc'd to be burnt alive for Adultery, contriv'd, by Means of his Skill in this Part of the *Cabala*, that the Executioners of Juſtice miſtook a Horſe for him, and burnt the Horſe in his Stead; and that by this Means he eſcaped. The ſame Rabbi relates concerning himſelf, that being at *Barcelona*, he did there, in the Preſence of the King, by Means of ſome ſecret Virtue or Power in the Name JEHOVA, of which Secret he was Maſter, launch a Ship, which lay faſt on the Dry Land, into the Sea, after the Shipwrights had done their Utmoſt upon the Work to no Effect, and abandon'd it as impracticable. And

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it is greatly worthy of Remark, that the *Jews* deny not, that our Saviour wrought many Miracles; but they will needs have it, that he wrought them by Means of his Skill in the ſecret magic Powers in the Name JEHOVA.

The Third Branch of this myſterious Science, and in which to this Day the *Jews* buſy themſelves moſt, and is properly call'd the *Cabala*, regards the Figures, Characters, Joinings, Points, Accents, Abbreviations and Sounds of Words. The *Adepti* upon this Branch of the *Cabala*, conceal the Keys or Secrets of it with more than ordinary Care, as it is judg'd to lead to the Knowledge or Comprehenſion of the nobleſt and moſt ſublime Myſteries. *Elias Levita*, the moſt learned *Jew* of his Time, avers, that it is not in his Power fully to ſet forth the Worth and Excellence of this Part of the Science; and laments, that, by Reaſon of his many Impurities by Sin, he had not been able to attain to the Knowlege of it; which he calls the Wiſdom of the Saints. Rabbi *Bechari bar Aſhar*, an eminent Writer among the *Jews*, and who paſſes among them for an Author who was greatly skill'd in this Province of the Cabaliſtical Art, preſſes it with Vehemence upon his Readers, that, in Caſe they ſhall diſcover any Myſteries this Way, they would not prophane them by making them common. But this Province of the *Cabala* conſiſts of ſeveral Parts; of which we ſhall give ſome Account.

The Firſt is call'd, from the *Greek*, *Gematria*; and regards the Counting or reckoning numerically the Letters or Characters, of which Words are compoſed; every *Hebrew* Letter, like the Letters of the *Greek* Alphabet, having a certain Value in Numeration. And from different Words, which by Tranſpoſition of Letters, make up the ſame Number of Units, the *Adepti* this Way pretend to diſco

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ver great Myſteries. In the Rabbinical Writings we meet with ſeveral Examples upon this Branch of Art; One or Two of which we ſhall lay before the Reader.

'Tis ſaid in *Zach.* 3. 8. *I will bring forth my Servant: the* BRANCH. This Paſſage is thought by Some to be meant of the MESSIAS; becauſe, among other Names aſſign'd in the *Talmud* to the MESSIAS, *Menachem* (i. e. *Comforter*) is one; and the Letters of the Word *t' Semach*, ſignifying *Branch*, which is in the Original of this Text from *Zachary*, and the Letters of the Word *Menachem*, do alike, by Tranſpoſition of Letters, make up the Number 138.

Under this Head of Enquiry Some rank the Myſteries, which, they pretend, are to be gather'd from the Structure and Dimenſions of *Noah's* Ark, the Temple, and other Buildings or Pieces of Workmanſhip, of the Dimenſions of which we have any Account in the Old Teſtament. Of this Method of performing Cabaliſtical Feats, we ſhall give the Reader a Rabbinical Example upon the Dimenſions of the Ark. 'Tis ſaid in *Geneſis* 6. 15. *The Length of the Ark ſhall be three Hundred Cubits; the Breadth of it Fifty Cubits; and the Height of it Thirty Cubits.* The *Cabaliſts* divide the Length by the Height; and get 10 for the Quotient; which Number anſwers to the Letter JOD. To this Letter they join the Letter SCHIN, which anſwers to 300, = to the Length. Then, by dividing the Length by the Breadth, they get the Letter VAU, which anſwers to the Quotient 6. And of thoſe Letters, ſo gain'd, they compoſe the Word ISHAU, which ſignifies *Vanity*; and apply it in Contempt, to our Saviour, in Oppoſition to the Name JASCHAU, ſignifying *Salvation*, which is juſtly aſſign'd him.

Another Part of the Cabaliſtical Province we are now upon, is call'd *Notaricon*; and regards the Collecting or Joining of Words, the initial or the final Letters of which compoſe the Word from which the Collection is drawn. The Rabbins, from the Words *Gen.* 1. 1. *In the Beginning*, by this Method of collecting the Initials or Finals of Words from the Letters of other Words, make out the following Sentence: *In the Beginning God did ſee, that the Iſraelites would accept of the Law.*

A Third Part, in this Province of the *Cabala*, regards the framing of one Word out of another, by tranſpoſing or changing the Places of the Letters. And there are ſeveral other Methods of Operation in this and other Parts of the Science; but we ſhall not open them, becauſe the Reader, we judge, is fully ſatisfied with what we have ſhewn him upon thoſe Matters.

We ſhall now lay before the Reader ſome Account of the Origin and Progreſs of this myſterious Science. For our own Notions concerning the Riſe of the *Cabala*, we cannot fall in with the Aſſertions of the Rabbins, that ſuch Matters of Art or Skill as thoſe Gentlemen comprehend under that Name, were, in any Meaſure, either a Revelation from God, or the Product of any Genius in the Firſt Ages of the World. We know not how to reaſon our ſelves into any Thing like an Opinion, that this Science (if it merits that Name) was taught by or known to either the Patriarchs or the Prophets. That ſome Myſteries are here and there couch'd under the Letter of the Old Teſtament, and that the Diſcovery of thoſe Myſteries requires ſome Learning and a very pure and diſcerning Spirit, is a Matter which may be very true, and is generally allow'd among Chriſtians to be ſo. But a Chriſtian, we conceive, muſt renounce both his Reaſon and his Faith, before he can entertain a Notion, that an Art which carries ſo extravagant an Air as does the *Cabala*, and which is, in a great Meaſure, directed to præternatural, unjuſt, & ridiculous Purpoſes, was

was either a Diſcovery from Heaven, or the Invention or Study of either the Patriarchs or the Prophets.

While the *Cabala* is confined to the Diſcovery of the Myſteries which may be couch'd under the Letter of the Old Teſtament, or under the pure *Oral-* or *Traditional Law* of the *Jews*, if any ſuch Thing was deliver'd either by the Patriarchs or by *Moſes*, ſomething conſiderable, perhaps, as we have intimated above, may be allow'd in Favour of it, even upon the Baſis of Chriſtianity. The Sages among the ancient *Jews* might, perhaps, be of Opinion, as ſome aver they were, that the Deſtiny of their Nation, the Coming of the Meſſias, and many ſublime Truths, with Relation to both this World and the next, were thus myſteriouſly recorded. And ſo far, 'tis likely, but, we judge, no farther, may be admitted the Account the Learned *Cunæus* gives of the *Cabala*, where he delivers it as his Opinion, that this myſterious Science was in Being in the Infancy of the *Hebrew* Republick; and that the Keys of it were only or chiefly poſſeſs'd by the *Sanhedrim*, or Grand Council, for the Affairs of both Religion and Government. And to the Science or Myſtery, limited after this or ſome ſuch Manner, are, 'tis very probable referr'd the Words of *Eſdras*, which we have in Part cited already - - *Then ſhalt thou declare ſome Things openly unto the perfect Man; and ſome Things ſhalt thou ſhew ſecretly to the Wiſe. The firſt* (Book) *that thou haſt written, publiſh openly, that the Worthy and Unworthy may read it. But keep the Seventy laſt* (Books) *that thou mayeſt give them to the Wiſe among the People.* Theſe and ſome other Things may be urged in Favour of the *Cabala* under the abovemention'd Limitations. But the Art in all its Latitude, or as it is directed to præternatural, unjuſt, or ridiculous Purpoſes, can be no other than the Product of the Folly and Enthuſiaſm of the Rabbins.

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NUMB. III.

WE ſhall now lay before the Reader the Account the *Rabbins* themſelves give of the Origin and Progreſs of the *Cabala*; together with the Radix or Firſt Elements thereof, which lie in the *Hebrew* Alphabet. Thus then ſay the Rabbins:

When *Adam*, the Firſt created of all Mankind, had unhappily, and contrary to the Command of God, eaten of the Forbidden Fruit, and thereby involved himſelf and all his Poſterity in Ruin, there was no Being that could attone for his Tranſgreſſion, and reſtore Mankind to Communion with God, but he who reſembled the Moſt High. And as this was Matter of Deſpair to all Mankind, ſome new Inſtance of the Goodneſs of God became neceſſary, in order to keep up, as by a Cordial, the Spirits of Men, and preſerve them from the Rage of that deadly Paſſion. Wherefore God, the All-ſufficient Creator, to the End he might not appear to be irreconcileable to Man, his fallen Creature, and to have left him without Hope of a Remedy, implanted in his Breaſt a certain Truſt or Confidence, that a Time would come when that great Tranſgreſſion, that original Taint or Stain, which is daily encreaſing, ſhould be waſh'd away and forgiven, and Man be redeem'd, by One who ſhould be like him in Form. But the Underſtanding of Man being too feeble to aſcend to the Height of this Miſtery, God ſent into the World his Angel, by Means of whoſe In-

ſtruction, Man might fully diſcern his future Reſtoration. This the *Cabaliſts* ſtrenuouſly maintain; adding, that the Patriarchs had each an Angel, which conſtantly attended him as his Familiar and Inſtructer. "Our Fathers, ſay they, had certainly "Inſtructers. The Angel *Raziel* was the Inſtructer of *Adam*; the Angel *Jophiel*, of *Sem*; "*Tzachiel*, of *Abraham*; *Raphael*, of *Iſaac*; *Poliel*, of *Jacob*; *Metraton*, of *Moſes*; *Michael*, "of *David*;" and ſo on. *Raziel* being ſet over *Adam* as his Inſtructer, explain'd to him the Means by which the Remiſſion of Sin, the Reconciliation of God, and the Redemption of Man, would be effected; and ſhew'd him, that the Word of God would be delivered, from Time to Time, in Types and Figures. According to This, the *Cabaliſts* deliver the following allegorical Account. "God, "ſay they, having created the Univerſe, and "finiſh'd the Heavens, left a great Void, or empty Place, towards the North. At this the Sons "of God marvelled, and ſaid, O Lord, why haſt "thou left, in the North Part of thy Creation, a "Void ſo great and unſeemly? And why doſt "thou not embelliſh with Stars that Part, as thou "haſt done the other Parts of the Heavens? And "God anſwer'd; that Chaſm ſhall not be filled up "'till he cometh who is equal to me; He ſhall "fill up that Chaſm, and give it the Luſtre which "it now wanteth." The Explanation of this is, that by the Starry Part of the Heavens, is ſignified the Angels which abide in Glory; and by the Void or Chaſm in the North, is meant the Fall of *Lucifer* and his Angels; that chief Apoſtate having ſaid, *I will take my Reſt in the North, and be like the Moſt High*; from which Part, ſay they, he was hurl'd down the Abyſs; and, deſcending as far as this, then new created, Earth, he made up to *Adam*, and, by

the Means of *Eve*, betray'd him to that Sin which was the Fall of Man. After which, ſay the *Cabaliſts*, the Angel *Raziel*, ſeeing *Adam* overwhelm'd with Grief, comforted him with theſe Words, "Sigh not too much; nor give thy ſelf up to Deſpair; for of thy Seed, ſhall be born a Man "meek and righteous, whoſe Name ſhall be *Jehova*. He ſhall ſtretch forth his Hand, and take of "the Tree of Life; the Fruit of which is no other "than the Hope of Salvation." By theſe Words, ſay they, *Adam* was ſtrengthen'd; and, through his Reliance on the Promiſe, became, as it were anew, ſo enflamed with Love to his Creator, that he found Grace and Divine Mercy. And this Firſt Meſſage, or Intelligence, concerning the Reſtoration of Man, they call the Firſt or Chief *Cabala*; the Firſt and moſt Sacred Revelation; on which all the other Parts of the *Cabaliſtical* Miſtery depend. But all Revelations, when they are firſt made, appearing to be obſcure, ſo, ſay they, *Adam*, on the Firſt Imprſſion he had concerning the Reſtoration of Mankind by the Means of ſome illuſtrious Perſon, not knowing who it was to be, at Length began to perſuade himſelf, that he himſelf was to be the Man. And the *Cabaliſts* affirm roundly, that this was the Occaſion on which a Young Ox was firſt ſacrific'd to God; and that *Adam* made this Offering as a Symbol of his Faith in the expected Strength. *Adam* afterwards underſtanding, that he was not to be the Perſon, but One of his Seed, and diſcovering the Matter to his Wife *Eve*, ſhe imagin'd, that *Cain*, whom ſhe had then conceiv'd, was to be the Saviour of the World: And, upon this Perſuaſion, as ſoon as he was born, ſhe brake forth into Joy, ſaying, *I have gotten a Man, Jehovah*, or with Four Letters. But *Cain* proving very wicked, they judg'd, that *Abel* was to be the Man. And when

Abel was ſlain, they tranſferr'd their Hope of the Accompliſhment of the Promiſe to *Seth*. And, after *Seth*, the Hope reſted on *Enos*; when, as holy Writ informs us, Men began to call upon the Name of the Lord. After the Days of *Enos*, the Hope was fixed on *Enoch*. After the Tranſlation of whom, the Promiſe being handed down from one Generation to another, the Hope of its Accompliſhment next reſted on *Noah*, as a Man who, by his Righteouſneſs, promiſ'd fair for the Reſtoration of what was loſt in *Adam*. But when, after the Flood, *Noah* was overcome with Wine, the Hope was tranſferr'd to his Son *Sem*; from whom it paſſed to *Abraham*; and from *Abraham* to *Iſaac*; and from *Iſaac* to *Jacob*; and from *Jacob* to *Moſes*; who, 'twas thought, on Account of his ſtrange Preſervation in the Ark of Bull-Ruſhes; his converſing with God; the Wonders he perform'd, when he led the Children of *Iſrael* out of *Egypt*; the Promulgation of the *Law*, and other Matters, was deſtin'd to be the Reſtorer of Man-Kind. But the Angel *Metraton* declaring him not to be ſo, the Hope reſted next upon *David*; and, after him, upon *Solomon*; who, on Account of his Building the Temple, was the Hope of all the People. From him the Expectation was tranſferr'd to *Joachim* the King. At the Aſſembly of the Prophets, it paſſed to *Joſiah*; and from *Jeſiah*, it paſs'd on to *Malachy*. After the Prophets, the Hope of the *Meſſias*, together with the whole Myſtery, or Intelligence, and the Practice of the *Cabala*, which was principally directed to the eternal Redemption by the *Meſſiah*, was tranſferr'd to the Sages, and Learned in the *Law*, and the Seventy Elders of the People; that is, the *Sanhedrim*, or Great Council: And, in Purſuance, it was receiv'd by *Eſdras*; who deliver'd it to *Simeon*, the High Prieſt, and Chief of the Synagogue. From whom it

it paſſed to his Diſciple *Antigonus* and his Aſſociates; among whom were *Zadock* and *Bethus* the Founders of the *Saducees* and *Bethuſians*: As may ſeen in the Treatiſe *Aleozer*, written by *Judas Levita*. From them it paſſed to *Joſeph*, the Son of *Joëzer*, and *Joſeph*, the Son of *Johannan*, who deliver'd them unto *Nitæus Arbolenſis*, and *Jeſus*, the Son of *Barachiæ*. And from them it was handed to *Tibæus*, and *Simon* the Son of *Satæ*. Of the laſt, *Joſephus* makes Mention in his Hiſtory of the *Jewiſh* Antiquities. The *Cabaliſtical* Myſteries were afterwards in the Poſſeſſion of *Samaja* and *Abtalion*; from whom they paſſed to *Hillel* and *Samai*; and from them they were receiv'd by Rabbi *Jonathan ben Zachai*, who had Five Diſciples; namely, *Eliezer*, the Son of *Hierkani*; *Joſhua*, the Son of *Hannaniæ*; *Joſeph Cohen*; *Eleazer*, the Son of *Arach*; and *Simeon*, the Righteous, the Son of *Nathanaël*. This was that *Simeon* who had the Happineſs to take the Child *Jeſus* in his Arms. From them they paſſed to his Son, *Juda Nagid*, call'd the *Holy Maſter*; who was ſucceeded, in the Poſſeſſion, by his Son *Gamaliel*. Theſe were ſucceeded by other Principal *Cabaliſts*; namely, *Hananias*, the Son of *Aruſius*; *Abba Saul*; *Acabia*, the Son of *Mahabelel*; *Hananias*, the High Prieſt; *Hanina*, the Son of *Thradion*; *Nechonia*, the Son of *Haccana*; *Helaphta*; *Janni* the Son of *Duſchai*; *Hanina*, the Son of *Duſa*; *Doſa*, the Son of *Harchina*; Rabbi *Akkiva*, (who is ſaid to have been the Author of the magic Treatiſe *Jezira*); *Eleazer*, the Son of *Hazariæ*; *Eleazer Haſma*; Rabbi *Levita*; Rabbi *Jonathan*, the Son of *Barco*; another *Simeon*; *Zadock*; *Joſa*; *Iſmael*; Rabbi *Meir*; and a vaſt Number more, which it would be very tedious to name. All of whom, ſome before, and ſome ſince the Birth of *Chriſt*, have, in their Writings,

Writings, in noble Expreſſions, as they themſelves pretend, ſet forth the Myſtical Notices of the *Cabala* concerning the *Meſſias*, or Saviour of the World; Matters with which the Rabbinical Writings abound; particularly, the Treatiſes, *Pikeavoth*, *Bava bathra*, *Seder Hakalah*, and *Seder Nigholam*.

We ſhall now lay before the Reader ſome Account of the *Radix*, or Firſt Elements, of the *Cabala*. The *Radix* of this myſterious Science is the *Hebrew*-Alphabet; which the *Cabaliſts* divide into Three Portions; annexing to each Portion a peculiar Province of the *Cabala*. Theſe Three Provinces of their Myſteries are referr'd, One to the *Angelic* World, or the ſeveral Orders of Angels or pure intellectual Beings in Heaven; Another to the *Starry* World; and the Third to the *Elementary* World; for after this Manner the *Cabaliſts* divide the Univerſe. The Letters from *Aleph* to *Jod*, incluſive, are Symbols, ſay they, of the Orders of Angels, ſtil'd, by their Sages, Incorporal Beings, and pure Intellects, free from all Matter, and flowing immediately from, or being the pureſt and moſt ſublime Effect of, the Power of God. The Letters from *Caph* to *Tzade*, likewiſe incluſive, repreſent the Orders of the Heavens, or the Starry World; which the *Cabaliſts* place under the Influence or Government of the Angels; and ſometimes call the World of *Rounds* or *Circles*. The remaining Letters, up to the Letter *Thau*, are referr'd to the Four Elements, or Prime Species of Matter, and to all their various Forms and Combinations; which Elements, ſay the *Cabaliſts*, have Influence or Dominion over Senſe and Life; and are themſelves under the Influence or Direction of the Angels and the Cœleſtial Circles, or Starry World. The Radical Cabaliſtical References of each Letter in the *Hebrew*-

brew-Alphabet the *Cabaliſts* ſet forth in the following Manner.

I. The Letter *Aleph* (*Doctrine*) denotes, among the *Cabaliſts*, the Holy Name *Hu*, aſſign'd to the Inacceſſible Light of the Divine Being, who is ſignified by the Word *Enſuph*, i. e. *Infinite*. It is referr'd to the Firſt *Sephiroth* or Number; call'd *Kether*, i. e. *Crown*, as being the Symbol of the moſt ſublime and perfect Beings; that is to ſay, thoſe Angels which are upheld through the Prime Influence, or the Prime Favour, or Goodneſs of God; and are call'd *Hajoth hakodeſch*, *i. e.* Holy Animals. By theſe the *Cabaliſts* mean the *Seraphims*.

II. The Letter *Beth* (*Houſe*) denotes the Holy Name *Ebie*, aſſign'd to the Wiſdom of God; and ſignfying likewiſe a Being, from which all other Beings are deriv'd. It is referr'd to the Second *Sephira*, call'd *Chochma*, i. e. *Wiſdom*; which is annex'd to the Order of Angels, call'd *Ophanim*, i. e. *Wheels*, which is the Order of *Cherubims*; who were deriv'd from the Power of God, through, and next after, the Intelligences above-mention'd; that is to ſay, the *Seraphims*; and, from them, deſcend (*influentially*) into the Terreſtrial Beings.

III. *Gimel* (*Reſtoring*, or *Rewarding*) denotes the Holy Name *Aſch*, ſignifying the *Fire of Love*, or the *Holy Spirit*, and is referr'd to the Third *Sephira* or Number, call'd *Binah*, i. e. *Prudence*; repreſenting an Order of Angels, call'd *Aralim*, i. e. *Great*, *Valiant*, *Angels of Might*; who make up the Third Claſs of Intelligences, or intellectual Beings, flowing from the Divine Goodneſs; and who are illumin'd by the Power of God, through the Second Claſs, or Order (i. e. *the Cherubims*) and deſcend therewith (*influentially*) to the lowermoſt Beings.

The

The Angels of this Order are taken to be the ſame with the Angels which are call'd *Thrones.*

IV. *Daleth* (*a Gate*) denotes the Holy Name *Ell*; and is referr'd to the Fourth *Sephira* or Number, call'd *Cheſed*, i. e. *Grace*, or *Mercy*; which is appropriated to the *Maſchemalim*, an Order of Angels which is taken to be the ſame with That call'd *Dominions*; and which flows, from the Power of God, through the Third Order of Intelligences, (i. e. *the Aralim*) and, with it, deſcends influentially on the Beings below.

V. *He* (*Behold*) denotes the Holy Name *Elohim*, and the Fifth *Sephira*, call'd *Paſhad*; which denotes *Severity*, *Judgement*, *Awe*, *the Left Side*, *or the Sword of God.* This *Sephira* is aſſign'd, by ſome *Hebrews*, to the *Seraphims*; but by others, more reaſonably, to the Order of Angels call'd *Gnaz* (*Strength*) which flows from the Power of God, through the fourth Claſs of Intelligences, and, with it, ſends down its Influence to inferiour Beings.

VI. *Vau* (*a Hook*) denotes the Myſteries of the Holy Name *Eloah*; and is referr'd to the Fifth *Sephira*, which is call'd *Tiphereth*, denoting *Beauty*, *Ornament*, and the *Upper Cæleſtial Sun*; and repreſenting the *Melachim*, or Order of Angels call'd *Powers*; which are derived from the Power of God, through the Fifth Order of Intelligences, and ſend, with that Order, their Influence down to inferiour Creatures.

VII. *Sajin* (*Armeur*) denotes the Name *Zebaoth*, i. e. *the God of Hoſts*; and the Seventh *Sephira*, call'd *Netſach*, i. e. *Conquering*, anſwering to the Order of Angels call'd *Elohim*, or *Principalities*, which flow from the Power of God, through the Angels of the Sixth Order, and, with them, ſend their Influences down upon the Inferiour Creation.

VIII. *Heth*

VIII. *Heth* denotes the Name of God, *Elohe Zebaoth*, and the Eighth *Sephira*, call'd *Tehilim*, i. e. *Praiſe*, and appropriated to the Angels *Benelohim*, or the *Sons of God*; the ſame with the Arch-Angels: And theſe flow from the Power of God, through the Angels of the Seventh Order; and deſcend, with them, influentically on inferiour Beings.

IX. *Teth* (*Departing, or Eſcaping*) denotes the Name of God, *Sadai*, and the Ninth *Sephira*, call'd *Muſad*, i. e. *Ground* or *Foundation*; and anſwering to the *Cherubims*; which flow from the Power of God, through the Angels of the Eighth Order; and ſend, in Conjunction with them, their Influence down on the Creation beneath them.

X. *Jod* (*Beginning*) denotes the Name of God, *Adonai Melech*, i. e. *The Lord is King*; and is referr'd to the Tenth *Sephira*, call'd *Malcut*, i. e. *Kingdom*; and likewiſe *Iſchim*, i. e. *Strong Men*; and is appropriated to the loweſt of the Holy Orders (*the Orders of Angels*); which Order is illumin'd by the Power of God, through the Ninth Order, and, with the Power of that Order, deſcends influentially on the Senſe and Knowledge of Men, referr'd to Things uncommon. Such are the References of this Part of the *Hebrew*-Alphabet to the ſeveral Orders in the Angelic World. We now proceed to the Alphabetical References to the World of Rounds or Circles, or the Starry World.

XI. *Caph*, Initial (*the Palm or Hollow of the Hand*) denotes the *Eſcadai*, i. e. the *Primum Mobile*, or Firſt Mover; which is put in Motion immediately by the Firſt Cauſe. The Intelligence of this Firſt Mover is ſtiled *Metraton Seraphanim*, or *the Prince of Countenance.* 'Tis the Prime, Regular Mover, or Influencer of the Senſible World; flowing, through the Power of God, into all

X Things

Things that have Motion, and endowing all the Lower Creation, by penetrating deep into the Forms thereof, with Life.

XII. *Caph*, Final, denotes the Circle of the Fixed Stars; that is to ſay, Thoſe which make up the Signs of the Zodiac, call'd, by the *Hebrews*, *Galgal Hammaziloth*, i. e. *The Circle of Signs*. This Circle hath for its Intelligence the Angel *Raziel*, *Adam*'s Inſtructer or Familiar Spirit; and its Influence is, through the Power of God, by Means of the abovemention'd Intelligence, the Angel *Metraton*, diffus'd through the Lower Creation.

XIII. *Lamed* denotes the Heaven or Circle of *Saturn*, the Firſt and Principal Circle of the Planets, or Erratic Stars. *Saturn* the *Hebrews* call *Schebtai*, and his Intelligence, *Schebtaiel*; infus'd by the Power of God, and deſcending, by Means of the Intelligence *Raziel*, influentially upon Lower Beings.

XIV. *Mem*, Initial, denotes the Heaven or Circle of *Jupiter*, call'd, by the *Hebrews*, *Tſedeck*; the Intelligence of which is *Tſadkiel*, the Protecting Angel, or Familiar Spirit, of *Abraham*; diffus'd through the Power of God, by Means of the Intelligence *Schebtaiel*, throughout the Lower Creation.

XV. *Mem*, Final, denotes the Heaven of *Mars*, call'd by the *Cabaliſts Maadaim*. His Intelligence is *Camaël*; ſo-call'd from the Heat of *Mars*: And this Intelligence flows, in the ſame Courſe and through the ſame Power with the Intelligences abovemention'd, influentially upon all Things beneath it.

XVI. *Nun*, Initial, denotes the Heaven of the *Sun*, call'd, by the *Hebrews*, *Schemſch*: His Intelligence is the Angel *Raphaël*, the Inſtructer of *Iſaac*; flowing through the Power of God, by Means of the Intelligence *Camaël*, upon all Things below.

XVII. *Nun*, Final, denotes the Circle of *Venus*, call'd, by the *Hebrews*, *Nogu*. Her Intelligence is *Haniel*, i. e. *Reconciler of Mercy*; infus'd by the Power of God, through the Intelligence *Raphaël*, and diffus'd, by the ſame Means, upon all Terreſtrial Beings.

XVIII. *Samech* denotes the Heaven of *Mercury*, call'd *Cochab*, i. e. Star. His Intelligence is *Michael*, derived from the Power of God, by Means of the Intelligence *Raphaël*; and, by Means of the ſame Intelligence, deſcending influentially upon all Things below.

XIX. *Hajim* denotes the Heaven of the *Moon*, call'd *Jareach*, *The Left Eye of the World*. Her Intelligence is *Gabriel*, infus'd by the Power of God, through the Intelligence *Michael*; and deſcending, as the 'foremention'd, influentially upon all the Terreſtrial Creation. Such is the Cabaliſtical Account of the References of theſe Letters of the *Hebrew*-Alphabet to the World of Circles or Stars. And to theſe may be added the References of the Three Letters following.

XX. *Pe*, Initial, denotes the Reaſonable Soul; which, in the Opinion of the *Hebrews*, is govern'd by various Intelligences.

XXI. *Pe*, Final, denotes all Spirits of the Animal Nature: which, through the Power and Command of God, are govern'd, or influenc'd, by the Intelligences above.

XXII. *Tzade*, Initial, is referr'd to the Intelligible cœleſtial Matter, and to the ſenſible Elements, or the Elements of Senſe, in all compound or mixt Bodies; which Matter and Elements are, through the Power of God, govern'd by different Intelligences, according to their different Natures and Forms.

We now come to the Alphabetical References the Cabaliſts make to their Elementary World.

XXIII. *Tzade*, Final, is referr'd to the Four Elements of Matter; namely, Fire, Air, Water, and Earth; which are govern'd, through the Power of God, by certain cœleſtial Powers and Angels; as is the *Prima Materia*, or Firſt Matter, which is the grand Fountain or Origin of all the Elements.

XXIV. *Koph* is referr'd to inanimate or inſenſitive Bodies; as Minerals, *&c.* whether ſimple or compound. Theſe Bodies are, through the Power of God, governed by the Cœleſtial Beings, and their reſpective Intelligences.

XXV. *Reſch* is referr'd to all the Productions in the Vegetable World; as Trees, Herbs, Roots, *&c.* and to the Cœleſtial Influences that are derived upon them. There is not, ſay the Cabaliſts, an Herb upon Earth that hath not its Intelligence, or Influence, which ſaith to it, Encreaſe and multiply thy ſelf.

XXVI. *Schin* is referr'd to all the Species of the Animal Nature; as Quadrupeds, Birds, Fiſh, and Inſects, and every Thing, beneath the Rational Nature, that hath Life and Motion. Theſe receive, through the Power of God, the Influences of the Cœleſtial Bodies, and of their reſpective Intelligences.

XXVII. *Thau* is the Symbol of the little World, Man; becauſe as Man, with reſpect to this World, was the Being created laſt, ſo is this Letter the laſt of the *Hebrew* Alphabet. He is govern'd of God, through the Qualities of the *Firſt Matter*, and according to the Influences of the Stars, and likewiſe by Guardian-Angels, which attend him, and which, in *Hebrew* are call'd *Iſchim*, i. e. *Strong Men*; who are ſaid to have been the Laſt of the Angelic Creation, as Man was the Laſt of This.

Such are the References of the Letters of the *Hebrew*-Alphabet, towards the Accompliſhment of the Myſteries of the *Cabala*, extracted, not without great Labour, from the Writings of Rabbi *Akkiva*, who was, it ſeems, a moſt profound Cabaliſt, and who hath been already frequently mention'd in the Courſe of theſe Papers. They paſs, from God, down to all the Stages of the known Creation; the Letter *Aleph*, the Firſt in the *Hebrew*-Alphabet, being referr'd to God, who is the Firſt Cauſe of all Things, and who, through his unſearchable Power and Judgment, comprehends, directs and governs all Things; working by, and diffuſing his Power upon, Second Cauſes; and, from them, deriving his Power upon Third Cauſes *&c.* Which Cauſes are the Sacred Hoſts and Principalities; who have their different Degrees of Influence; riſing gradually, one Claſs above another, to different Stages of Power and Perfection.

We ſhall now ſet down the Numerical Diviſion the Cabaliſts make of the *Hebrew*-Alphabet; in which Work likewiſe they have their Eye upon many profound Myſteries. They divide the Alphabet into Three Numerical Portions. The Firſt is the Place of Units up to Nine. The Second is the Place of Tens up to Ninety. The Third is the Place of Hundreds up to a Thouſand. But into this laſt Portion enters the Initial or Capital *Aleph*, which is made the Mark of a Thouſand. And all Numbers, above Thouſands, are reckon'd Infinites. The Firſt Portion conſiſts of the Letters from *Aleph* to *Teth*, incluſive. The Second contains the Letters from *Jod* to *Tzade*, likewiſe incluſive. The Third begins with the Letter *Koph*, and runs up to *Thau*; and thence to *Tzade* Final. And theſe Three Portions the Cabaliſts refer to, or

make

make Symbols of, their Three grand Claſſes of Being. To the pure intellectual Beings (God and his Angels) are referr'd the Firſt Nine Letters of the Alphabet: To the Cœleſtial Bodies, or the Starry World, are referr'd the Second Nine: And to the Terreſtrial World are referr'd the Third. The Cabaliſts, in this View of the *Hebrew* Alphabet, may be ſaid to conſider it as a Chain, paſſing from Almighty God, through the ſeveral Orders of Creation, down to the loweſt Stage of Being; and giving, in its Deſcent, a general Idea of the Gradations of Power and Perfection throughout the whole Univerſe. An Unit, which is ſignified by the Final *Aleph*, being made the Symbol of God, who is poſſeſſed of infinite Might and Purity, the Reſt of the Numbers, which, the farther they ſtand from the Unit, are more complicate or perplex'd, are conſider'd as Symbols of the ſeveral Orders of the Creation, which, the farther they ſtand from God (this Picture of Things requiring his Locality) are the more weak, confus'd, and impure. And by the Three grand Orders of Being, anſwering to the above-ſhewn Diviſion of the Alphabet, the Cabaliſts conceive, is pointed out the Myſtery of the Trinity in Unity; a Doctrine not only vigorouſly propagated by the *Egyptians* and *Chaldeans*, but maintain'd likewiſe by *Pythagoras* and his Followers, and by *Plato*, as is fully ſhewn by *Kircher* and Others who have written upon the Hieroglyphic Art. By the Radix of which, which is the Cubing of the Number Three, is repreſented a Die with Twenty-Seven Sides; the Number Twenty-Seven, according to that Art, containing innumerable Myſteries, and being the moſt perfect Model, or Repreſentation of the Univerſe, and of every individual Thing in it.

As it may be a Satisfaction to the Reader, we here preſent him with a View of the *Hebrew*-Alphabet.

I. Portion of Units.

1	2	3	4	5	6	7	8	9
א	ב	ג	ד	ה	ו	ז	ח	ט
Aleph.	Beth.	Gimel.	Daleth.	He.	Vau.	Sajin.	Heth.	Teth.

II. Portion of Tens.

10	20	30	40	50	60	70	80	90
י	כ	ל	מ	נ	ס	ע	פ	צ
Jod.	Caph.	Lamed.	Mem.	Nun.	Samech.	Hajin.	Pe.	Tzade.

III. Portion of Hundreds.

100	200	300	400	500	600	700	800	900
ק	ר	ש	ת	ך	ם	ן	ף	ץ
Koph.	Resch.	Schin.	Thau.	Caph.	Mem.	Nun.	Pe.	Tzade.

We have now done with our Account, or rather Sketches, of the *Cabala*; that ancient and famous, tho' falſe and chimerical Art; the general Grounds of which being but little known, we could not let ſlip ſo fair an Opportunity as preſented it ſelf a few Pages backwards, for entertaining the Reader with this Detail of them; which will ſufficiently ſhew him the Abſurdities of the Science, and the Ignorance and Enthuſiaſm, or the Knavery of the Profeſſors. And we flatter our ſelves, that he is ſatisfied, on this Article, with our Endeavours to oblige him.

We now reſume the Clew of the *Jewiſh* Traditions, and preſent the Reader with an amazing Rabbinical Account of Rabbi *Elieſer*, a very famous *Talmudical* Doctor. 'Tis deliver'd in the Treatiſe *Avoda Sara*, in the following Manner. "'Tis ſaid of Rabbi *Elieſer*, Son of *Dordeja*, that there was not a Whore in the whole World whom he had not poſſeſs'd. Upon a Time, he happen'd to hear, that there was, in a Sea-Port-Town, a Whore who would not be purchas'd for leſs than a Cheſt of Silver. Then took he a Cheſt of Silver, and ſet out upon his Journey; and, for her Sake, paſs'd over Seven Rivers. While he was engaged with her, ſhe happen'd to break Wind backwards. Then ſaid he, As that Wind will never return to its Place, ſo ſhall *Elieſer*, Son of *Dordeja*, never be admitted to Repentance. Whereupon he went forth, and placed himſelf between Two Mountains, and ſaid, Ye Mountains and Hills pray for Mercy for me: But they ſaid to him, Before that we pray for Thee, we will pray for our ſelves; becauſe it is ſaid, * *For the Mountains ſhall depart, and the Hills be remov'd*.

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* Iſ. 54. 10.

Then ſaid he, ye Heavens and Earth pray for Mercy for me: But they ſaid, Before that we pray for Thee, we will pray for our ſelves; becauſe it is ſaid, * *For the Heavens ſhall vaniſh away like Smoke, and the Earth ſhall wax old like a Garment*. Then ſaid he, ye Son and Moon, pray for Mercy for me: But they ſaid to him, Before that we pray for Thee, we will pray for our ſelves; becauſe it is ſaid, † *The Moon ſhall be confounded, and the Sun aſhamed*. Then ſaid he, ye Stars and Planets pray for Mercy for me: But they ſaid to him, Before that we pray for Thee, we will pray for our ſelves; becauſe it is ſaid, ‖ *And all the Hoſt of Heaven ſhall be diſſolv'd*. Hereupon he ſaid, My Caſe concerns None but my ſelf. And he bent down his Head between his Knees, and wept and lamented ſo long, that in the End his Soul departed from him. Then was heard a Voice from Heaven, which ſaid, Rabbi *Elieſer*, Son of *Dordeja*, is call'd to Everlaſting Life." This Fiction, looſe and ludicrous as it is on the one Side, is, it muſt be own'd, very ſtriking and inſtructive on the other. It is, notwithſtanding the *Rabbiniſm* or Wrong-Headedneſs that appears in the Turn of it, a very lively Picture of the Horrors of Guilt and Conviction, and of the Acceptance or prevailing Force of truly penitential Sorrow.

The *Talmud*-Treatiſe *Kidduſchin* gives us the following broken Account of *Akkiva*, another eminent Rabbin. ‖ "Rabbi *Akkiva* laugh'd to Scorn ſuch has had committed a Tranſgreſſion. It happen'd, that he being at the Side of a River, *Satan* appear'd on the other Side in the Likeneſs of a Woman. And there being no Bridge, he

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* Iſ. 51. 6. † Iſ. 24. 23. ‖ Iſ. 34 4. (1) Fol. 18. Col. 1.

“ attempted to wade (*or drag himſelf*) over the River, by Means of a Rope which was extended acroſs it, for the drawing a Wherry backwards and forwards. But when he was come to the Middle of the Rope (*or River*) *Satan* dropt him, and ſaid, were there not a Voice in Heaven concerning thee, which ſays, Be careful of Rabbi *Meir* and of his *Law*, I would not give Two-Pence for thy Life.” There is in the ſame Treatiſe, adjoining to this Account of *Akkiva*, the following Memoir concerning the inceſtuous Inclinations of this very Rabbi *Meir*, and of Rabbi *Tarpan*, and their ſtrange Jealouſy over themſelves. “ We learn, that Rabbi *Meir* ſaid, be careful of me, becauſe of my Daughter, that I be not guilty of Inceſt. And the Rabbi *Tarpan* ſaid, Be careful of me, becauſe of my Son's Wife. At which, One of his Diſciples laugh'd. And Rabbi *Albin* ſays, in the Name of Rabbi *Channinæ*, Son of *Gamaliel*, that in a few Days after, that very Diſciple not only committed that Fact (*Inceſt*) upon his Daughter in Law, but even (*Buggery*) upon a *Brute-Beaſt*.” And here, we cannot help ſaying, that as ſtrange an Appearance as theſe laſt quoted Matters make, we believe, the knowing and ſerious Part of the CHRISTIAN World will own, that they are raiſed upon no unreaſonable Foundation. 'Tis certainly a laudable Thing to confeſs our Infirmities, on certain Occaſions, and to inculcate Leſſons againſt Self-Confidence, or preſuming on our own Strength. But it is, by no Means adviſable, that theſe RABBINS ſhould be our Patterns in the Matter.

We have now led the Reader a conſiderable Way in the *Rabbinical* Mazes of Falſhood and Fiction;

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* Fol. 81. Col. 2.

and ſuppoſe, that his Aſtoniſhment is, by this Time, rais'd as high as it will go. It were, indeed, an incredible Matter, without theſe Teſtimonies at Hand, that there is a People in the World ſo extravagant as to form and revere ſuch ridiculous Images of God, of Men, and of Things. The *Rabbins* themſelves, fond and tenacious as they are of every Syllable in the *Talmud*, ſometimes ſee and own it to be a dark and unintelligible Collection. They ſometimes apply to it thoſe Words of the *Pſalmiſt*, [1] *He hath made me to dwell in Darkneſs as Thoſe that have been long dead.* And ſometimes thoſe Words in the *Lamentations*, [2] *He hath ſet me in dark Places, as Thoſe that be dead of Old.* But in the Talmud Treatiſe, entitled *Sanhedrin*, Rabbi *Salomon Jarchi* is mention'd as if he taught, that thoſe Paſſages are only applicable to the *Babylonian* Talmud. 'Tis ſaid in that Treatiſe [3] (ſpeaking of thoſe Paſſages) “ Rabbi *Salomon Jarchi* hath ſaid, This is the *Babylonian* Talmud.” Again, Rabbi *Salomon Jarchi* writes, that that Talmud (the *Babylonian*) is call'd *Darkneſs*, becauſe the Teachers of it do not agree with one another; and their Doctrine is dubious.” Say you ſo! Pray, Do the Teachers of the *Jeruſalem* Talmud agree better? And is their Doctrine clearer or more certain? Our own Anſwer here is in the Negative. And our Ground for it is This, that the *Jeruſalem* Talmud is confeſs'd by the Generality of *Jews*, to be the moſt dark and myſterious of the Two; and to be on that Account of leſs Uſe to 'em. The Two *Talmuds* abound alike with Falſhoods, Fictions and Abſurdities, and ſtupid perverſe Gloſſes upon Holy Writ; and are, both in Doctri-

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(1) Pſ. 143. 3. (2) Lam. 3. 6. (3) Fol. 24. Col. 1.

nal and Hiſtorical Matter ſo much alike, that the Difference is hardly Worth remarking.

We have already, here and there, given the Reader a tolerable Leſſon from the *Jewiſh* Traditions, or a Matter in which might be found Something of real Beauty or Uſefulneſs. Of this Kind, we judge, is the following Account of Rabbi *Jochanan*, the Son of *Laccai*, which is deliver'd in the Talmud-Treatiſe *Berachóth.*[1] "When Rabbi *Jochanan* was upon his "Death-Bed, his Diſciples went in to viſit him. "And as ſoon as he ſaw them, he fell a weeping. "Then ſaid his Diſciples to him, Thou Light of "*Iſraël!* Thou True Pillar! Thou Strong Hammer! why weepeſt thou? And he made them "this Anſwer; Were I to be carried before a "King, who is Fleſh and Blood; who To Day is "here, but To Morrow in his Grave; and were he "angry with me; his Anger would not be an eternal Anger. And in Caſe he ſhould cauſe me to be "bound, the Bonds would not endure for ever. "And if he ſhould deſtroy me, yet could not the "Death he ſhould put me to, endure for ever. Nay, "perhaps, I might pacifie him with Words, or "prevail with him by Preſents of Money. And if "This only were my Caſe, even then I ſhould "weep. But now am I to be carried before the "King of all Kings; before the Holy and Bleſſed "God, who is and liveth for ever. When he kindleth his Anger againſt me, his Anger is eternal: "When he binds me, his Binding is eternal: And "when he ſlays me, I die for ever. Nor can I pacifie him with Words, or prevail with him by "Preſents of Money. Neither is This all: But there "are Two Roads for me, one (*leading*) to Paradiſe,

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(1) Fol. 28. Col. 2.

"the

"the other to Hell; but I know not by which of "theſe Ways I ſhall be convey'd. Have I not "Cauſe to weep?

The Treatiſe *Sanhedrin* informs us, [1] that Rabbi *Gamaliel* wept when he read, [2] *But if the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die:* and ſaid, Shall he only live who keepeth all the Commandments? And ſhall not he live who tranſgreſſeth one?

In a Treatiſe entitled *Cad hakkemach*, written by Rabbi *Bechai*, we have the following Paſſage concerning Seventy Nations, excluſive of the *Jews*, which have ſprung from the Loins of *Noah.*[3] "'Tis "well known, there are in the World Seventy Nations which are the Deſcendants of Seventy Men, "who iſſued from the Loins of *Noah*. And from "Them (*the Seventy Men*) the Heathens are divided "into Seventy Nations. For ſo it is written, [4] "*And by Theſe were the Nations divided in the Earth* "*after the Flood.* Of Theſe ſpeaks our Inſtructer "*Moſes:* [5] *When the Moſt High divided to the Nations their Inheritance* &c. which (*Nations*) were "Seventy, according to the Number of the Children of *Noah*'s Sons, which were Seventy Souls." The ſame Rabbi, in his Expoſition on the Five Books of *Moſes*, in the *Paraſcha Noah*, after citing the Words, [6] *Theſe are the Generations of the Sons of Noah; Shem, Ham and Japheth*; ſays, "[7] From "this Verſe to the Words, [8] *Theſe are the Families* "*of the Sons of Noah, after their Generations, in their* "*Nations: And by Theſe were the Nations divided in* "*the Earth after the Flood*; we learn, that there

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(1) Fol. 81. Col. 1. (2) Ezek. 18. 21. (3) *Fol.* 56. *Col.* 4. (4) Gen. 10. 32. (5) Deut. 32. 8. (6) Gen. 10. 1. (7) *Fol.* 20. *Col.* 2. (8) Gen. 10. 32.

"are

"are Seventy Nations in the World; and (*that*) every Nation hath its peculiar Language."

The Treatiſe entitled *Medraſh*, on *Pſalm* 9th, gives us a very curious Piece of Intelligence concerning thoſe Seventy Nations. 'Tis there ſaid, [1]" He (*God*) ſaid to her (*Rebecca*) I have rais'd from *Noah* and his Sons Seventy Nations: As it is ſaid, [2] *Theſe are the Three Sons of Noah: And of them was the whole Earth over-ſpread.* How was This done? Of *Japheth* were Fourteen; of *Ham*, Thirty; and of *Shem*, Twenty Six; which together amount to Seventy. From Theſe are divided the Iſlands among the Heathens". (*The Senſe of this laſt Period?*) In the *Jalkut Rubeni*, in the Part entitled *Ummóth* or *Ummos*, we have the following Paſſage, "'Tis ſaid, that *Noah* ſaw deſcend from his Loins Fourteen Thouſand Four Hundred Souls. From his Three Sons ſprung the Seventy Nations. From *Shem* (*aroſe*) Twenty Six: From *Japheth* Fourteen: And from *Ham* Thirty.

According to *Jewiſh* Tradition, theſe Seventy Nations are provided with Seventy Angels, which they call *Sarim*, i. e. Princes, to govern them. To this Purpoſe Rabbi *Bechai*, in his Expoſition of the Five Books of *Moſes*, [3] in the *Paraſcha Noah*, ſays, "Of the Generation of the Sons of *Noah*, which conſiſted of Seventy Men, are the Heathens divided and ſeparated from One another. From them are derived the Seventy Nations; every one according to its Language. It is well known to thee that Above there are Seventy *Sarim*, i. e. Princes, who govern the Seventy Nations here below; and that theſe Princes are the Founders of their reſpective People and Language. Behold,

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(1) Fol. 10. Col. 2. (2) Gen. 9. 19. (3) Fol. 20. Col. 4.

"thoſe

"thoſe Princes are the Portion of thoſe Nations; but the Portion of *Jacob* is unlike unto theſe. For the Creator of all Things, who is God of Heaven, God of all Gods and exalted above all Gods, is the Portion of *Jacob*. Our Language is alſo exalted above all Languages; wherefore the God of *Iſrael* is our Portion and Rock; he is our Foundation, and the Framer of our Language.

The ſame Rabbi [1] in the *Paraſcha Peſhállach*, ſays farther upon this Matter: "Know and underſtand, that the Throne of Glory giveth Bleſſing and Strength to the Seventy Angels, who encompaſs it, and who are ſet over the Seventy Nations as their Princes and Governours." And in the little *Jalkut Rubeni*, in the Part entitled *Keliſóth*, it is ſaid, [2] "Seventy Princes are plac'd over the Seventy Nations; and thoſe Seventy Princes encompaſs the Throne of Glory." Rabbi *Menachem*, in his Book *Taame Mizſóth* [3] ſays, The ever bleſſed God and *Iſrael* are one; as it is ſaid, [4] *For the Lord's Portion is his People*: For he has placed every (*other*) Nation, each nnder one Angel or Prince; which is not the Caſe with (*the Children of*) *Iſrael*; for he has ſet no Prince nor Lord over them; but over them he alone reigns. [5] *The Lord is my Portion, ſays my Soul.*"

To prove, that ſuch Angels or Princes are placed over the ſaid Nations, the *Jews* argue from *Dan.* X. 13, 20. And *Rabbi Menachem von Rekanat*, in his Expoſition of the Five Books of *Moſes*, in the *Paraſcha Acharémoth* [6], writes thus: "Moreover they (*the Nations*) have alſo Princes; as we read, [7] The Prince of *Perſia*, the Prince of *Greece*. Theſe

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(1) Fol. 85. Col. 2. (2) Fol. 2. Col. 3. (3) Fol. 29. Col. 2. (4) Deut. 32. 9. (5) Lam. 3. 24. (6) Fol. 145. Col. 3. (7) Dan. 20.

" are

“ are Angels of the Moſt High, who are Princes “ over them.” The like we read in *Zijoni* [1].

Concerning the Number of theſe Nations, and of the Angels who rule over them, Rabbi *Becbai*, in his Expoſition of the Five Books of *Moſes*, writes thus, in the *Paraſcha Vajiggaſh*, on the Words, [2] *All the Souls of the Houſe of* Jacob, *which came into* Egypt, *were Threeſcore and Ten :* “ There were Seventy be- “ ſides *Jacob :* For it is written, [3] *And all the Souls,* “ *that came out of the Loins of* Jacob, *were Seven-* “ *ty Souls ; for* Joſeph *was in* Egypt *already :* So “ that the whole Number was Seventy one.

To the ſame Purpoſe we find the Words, [4] *Gather unto me Seventy Men of the Elders of* Iſrael; who, together with *Moſes*, were Seventy one. And “ the Grand *Sanbedrin*, or High Council in the “ Temple, conſiſted of Seventy Men ; who, to- “ gether with the Prince who was ſet over them, “ made Seventy one. In like Manner there are Se- “ venty Nations in the World ; and, together with “ *Iſrael*, Seventy one. Which Seventy Nations “ have Relation to the Seventy Angels, who are “ above, and encompaſs the Throne of Glory; “ which Angels, together with the Lord, the God “ of *Iſrael*, make Seventy one; and are called his “ Council.” Rabbi *Menachem von Rakenat* [5] in his Expoſition on the Five Books of *Moſes*, in the *Paraſcba Vajéchef*, writes, “ That the Seventy Angels “ are ſignified by the Seventy Palm-Trees, of which “ mention is made in Exod. 15. 27. *There is one* “ *Glory above another* ; and Thoſe of the Lower “ Claſs have Relation to thoſe of the Upper. The “ Seventy Souls, mentioned Exod. 1. 5. have an “ Affinity with the Seventy Angels which encompaſs the Throne of Glory, and are ſet over the “ Nations. On the Words in Exod. 15. 27. “ *Where were Twelve Wells of Water, and Three-* “ *ſcore and Ten Palm-Trees.* Rabbi *Becbai*, in his Expoſition of the Five Books of *Moſes*, [*] in the *Paraſcba Beſhállocb*, writes thus : “ The Seventy “ Palm-Trees ſignify the Seventy Angels who en- “ compaſs the Throne of Glory , and preſide “ over the Seventy Nations of the World ; every “ Angel being the Head of his People.

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(1) Fol. 72. Col. 2. (2) Gen. 46. 27. (3) Exod. 1. 5. (4) Num. 11. 16. (5) Fol. 74. Col. 4.

With Regard to the Time when theſe Seventy Angels were ſet over the Seventy Nations, Rabbi *Menachem von Reckanat*, in his Expoſition of the Five Books of *Moſes*, in the *Paraſha Noab* [§] on the Words [†] *By theſe were the Iſles of the Gentiles divided in their Lands*, writes in the following Manner : “ In “ this Verſe ’tis intimated, that at the Time of the “ Diviſion of the People at the Building of the “ Tower of *Babel*, to each Nation was aſſigned a “ particular Part of the Earth (*to dwell in*) and alſo “ a Prince to rule over it. So that over All there “ are Seventy; which Seventy are Branches of the “ Upper Tree, or Seventy Princes which encompaſs “ the Throne of Glory, and are called, in the *Canti-* “ *cles*, *Watchmen which go about the City*. For by them “ the Decrees of Heaven are brought down ; and “ each of them watcheth over his People, and is “ their Mediator (*with God*). But for the Nation “ of *Iſrael*, it remaineth the Portion of God ; as it “ is ſaid, [‖] *For the Lord's Portion is his People.* Ja- “ cob *is the Lot of his Inheritance:* And again, [§§] *The* “ *Lord hath choſen* Jacob *unto himſelf, and* Iſrael “ *for his peculiar Treaſure :* [**] *The Lord is my Por-* “ *tion, ſaith my Soul*)(*And the People whom he hath*

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[*] Fol. 82. Col. 4.
[§] Fol. 41. Col. 3. 4.
[†] Gen. 10 5.
[‖] Dan. 32. 9.
[§§] Pſ. 135. 4.
[**] Lam. 3. 24.
[)(] Pſ. 33. 12.

choſen for his own Inheritance. The Countries he deſtin'd for them were thoſe of the Land of *Iſrael*; over which there is no Prince or Governour but the magnified and bleſſed God. And this is the Myſtery contain'd in thoſe Words in *Dan.* 9. 19. *For the City and the People are called by thy Name.* In the Treatiſe *Shaare Urah,**we read of this Matter thus, "All the Princes in the Time of the Confuſion (*at Babel*) were divided (*or aſſign'd*) to the Seventy Nations, according to their Languages and Countries; to the End, that each Prince might preſide over the People and Country aſſign'd to him. But, at the ſame Time, the ever bleſſed God aroſe, and choſe *Abraham* to himſelf, and, after him, the *Iſraelites*, who were *Abraham's*Seed; and diſtinguiſh'd them by the glorious Title of his Portion; a Title which he ſuffer'd no other People to enjoy." In the *Jalkut Chadaſh*, in the Part entitled *Malachim*, † we find, concerning this Matter, the following Paſſage. "At the Time of the Confuſion, the holy and bleſſed God drew a Lot; and thereby fell to him the Children of *Iſrael*. But over every other Nation he placed an Angel."

Theſe Angels are regarded as Gods of the reſpective Nations over which they are ſet. To which Purpoſe we find the following Paſſage in the Treatiſe *Maanécheth haelahuth.* ‖ "On the Seventy Branches hang the Seventy Princes, who are ſet over all the Seventy Nations, and are called Princes and Gods of the People. But the Great God is a God of Gods, and Prince of the *Iſraelites*, who are his People and Inheritance." Rabbi *Menachem Zijoni*, in his Expoſition of the Five Books of *Moſes*,

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* Fol. 60. Col. 3. † Fol. 116 Col. 1. N. 29. ‖ Fol. 265.

in the *Paraſcha Haaſinu*,[1] writes thus, "Know, that at the Time of the Confuſion, the Seventy Languages were divided among the Seventy Nations; and to every Nation was aſſign'd its Language and Country, according to its Pedigree. And the bleſſed God ſeparated to them a certain Portion of the Earth; which, according to the Judgment of Aſtrologers, conſiſted of Seven Climates; and every Climate being divided into Ten Parts (*or by Ten Parallel Lines*) the Seven Climates made, together, Seventy Degrees (*or equal parallel Parts*). Then was every Country and People aſſign'd to their reſpective Prince; and theſe Princes are called the Gods of the World. Thus were the Seventy Nations divided among the Seventy Princes; the bleſſed God taking no Part in them, becauſe he is pure. Wherefore they are not Children of his Image; nor bear they any Reſemblance of him: But *Jacob* is the Portion of his Inheritance; as it is ſaid, [2] *The Lord hath choſen him*, Jacob."

The Seventy Princes are called *Elohim*, i. e. Gods; as we find in the little *Jalkut Rubeni*, in the Part entitled *Sachuth*,[3] and in *Zijoni*.[4] The *Jews* are forbidden to curſe thoſe Princes or Gods of the Nations; as we find in the *Jalkut Chadaſh*, in the Part entitled *Chattaim*.[5] In Rabbi *Moſha bar Nachmanns*'s Expoſition of the Five Books of *Moſes*,[6] in the *Paraſcha Jethro*, they are likewiſe called *Elohim acherim*, i. e. other Gods. They are alſo called God's Council; and the Words, [7] *Go to, let us go down, and there confound the Language*, are ſaid to

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(1) Fol. 105. Col. 1. *(2) Pſ.* 135 4. (3) N. 5. (4) *Fol.* 49. *Col.* 4. (5) Fol. 78. Col. 1. N. 32. (6) Fol. 59. Col. 3. (7) Gen. 11. 7.

have been ſpoken to them; as may be ſeen particularly in Rabbi *Bechai*'s Expoſition of the Five Books of *Moſes*; where, in the *Paraſcha Behaalothecha*, [1] you read thus: "The holy and bleſſed God ſaid to the Seventy Angels, which encompaſs the Throne of Glory, *Come, let us confound their Language*: And they (*the Angels*) are the Council of the holy and bleſſed God."

Concerning the Confuſion of Tongues we find in the little Treatiſe *Pirki*, by Rabbi *Elieſer*, [2] the following Paſſage: "Rabbi *Simeon* ſaith, The holy and bleſſed God ſaid to the Seventy Angels, which encompaſs the Throne of Glory, *Come, let us confound their Language*. And they (*the Angels*) are the Council of the holy and bleſſed God. Whence is it proved, that the holy and bleſſed God did go down to Mankind? Becauſe it is ſaid, [3] *Come, let us go down*. It is not written, *I will go down*, but *Let us go down*. But whence is it proved, that he caſt Lots among them? From theſe Words, *When the Moſt High divided to the Nations their Inheritance*; then the Lot of the holy and bleſſed God fell on *Abraham* and his Seed; as it is ſaid [4] *For the Lord's Portion is his People*. The holy and bleſſed God ſaid, This Part or Lot, which is fallen to me, is to my liking; as it is written [5] *The Lot* (Lines) *is fallen to me in a fair Ground* (Pleaſant Places); *yea I have a goodly Heritage*. But the holy and bleſſed God went down with the Seventy Angels, which encompaſs his Throne of Glory, to confound (*or divide*) the one (*univerſal*) Language into Seventy Languages among Seventy Nations, and aſſign every Nation its parti-

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(1) Fol. 162. Col. 2. (2) Ch. 24. (3) Gen. 11. 7. (4) Deut. 32. 9. (5) Pſ. 16. 6.

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cular Language and Writing, and ſet an Angel over each Nation." In the *Chaldaic* Tranſlation of Rabbi *Jonathan* on *Gen.* 11. 6, 7. concerning the Confuſion of Tongues, we find it thus written, "God ſaid to the Seventy Angels, which ſtand before him, *Come, let us go down and confound their Language*, ſo that no one may underſtand the Words of his Fellow: And the Word of the Lord came over the City, and, with it, the Seventy Angels, according to the Number of the Nations. And Every one had the Language of his People, and in his Hand their Writing-Character. And He (*God*) diſperſed them from thence over the whole Earth in Seventy Languages, ſo that one (*Nation*) knew not what another ſaid. They fought with one another, and ceaſed from building the City."

The Seventy Languages, according to *Jewiſh* Accounts, were underſtood by ſeveral of the *Jews*. Of *Mordecai* it is thus written, in the Treatiſe *Megilla*: * "*Mordecai* was one of thoſe who dwelt in the Court that was built of hewn Stone; wherein the Judges of the grand *Sanhédrin* aſſembled: And he underſtood the Seventy Languages." In Rabbi *Bechai*'s Expoſition of the Five Books of *Moſes*, in the *Paraſcha Noah* † 'tis ſaid, that *Joſeph* underſtood the Seventy Languages. In the *Maaſe*-Book it is ſaid, ‖ that Rabbi *Channina* was Maſter of them; and that he had learnt them of a Spirit, which attended him in the Shape of a Frog. In the 139th Chap. of the ſame Book we read of Another, who had learnt the Seventy Languages, as alſo the Languages of Beaſts and Birds, and of *Leviathan*, the King of the Sea; and that he had conferr'd with

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* Fol. 13. Col. 2. † Fol. 21. Col. 1. ‖ Ch. 148.

two

two Ravens; which Ravens diſcover'd to him a great hidden Treaſure.

The Seventy Princes or Angels are alſo ſaid to give Motion to the Cœleſtial Bodies. In *Abarbenel's* Book, entitled *Majens Jeſhua*, * in the 2d *Tamar* of the 11th *Majan*, 'tis ſaid, Rabbi *Ebenezra* has expreſs'd himſelf, concerning theſe Princes, thus, "That theſe (*Princes*) are the Stars and Planets. "Every Nation, Language, and City, hath a Star "which governs it, and ſheds its Influence upon it, "according to the common Notion" Rabbi *Moſhe bar Nachmans*, in his Expoſition of the *Law* (or Five Books of *Moſes*) ſays, "That theſe Princes are "diſtinct Intelligences, and are called Spiritual Angels, and move the heavenly Bodies." And in Rabbi *Bechai's* Expoſition on the Five Books of *Moſes*, in the *Paraſcha Bereſhith*, † 'tis ſaid, "The "Angels are the Souls of the heavenly Bodies.

It is further ſaid of theſe Seventy Princes, that each of them procures to the Nation or People, over which he is ſet, Neceſſaries and Reſt; that, on every New-Year's Day, there is a Court of Judicatory held, both over them and their reſpective People; and alſo, that at a certain Time they were all fetter'd. That Every one provides his People with Neceſſaries, we are told in a Treatiſe entitled *Avoda hattachlith* ‖ in the following Manner. "When the "*Iſraelites* fulfill the Will of God, then are they not "govern'd through a Mediator, but God governs "and provides for them himſelf. And although "the Reſt of the Nations have their Princes, and "every Nation is govern'd and provided for by its "Prince, yet all this is done by the Power of the "Lord, the great Provider and Guardian, who

"preſerves them (*the Princes*) and diſtributes to "them a Sufficiency of all Things, by which they "afterwards provide for the People over which they "are plac'd." In the little *Jalkut Rubeni*, under the Title *Nedithim*,* we have the following Account: "There are of them (namely of the Princes) in all, "Seventy; and theſe encompaſs the Curtain, that "they may throw to their People their neceſſary Proviſions." And in the Book *Zeror Hammor*, in the *Paraſcha Acharémoth* † it is thus written: "It is well known, that the holy and bleſſed God "doth beſtow Gifts on the upper Princes, that they "may diſtribute them again among their Servants, who are the People under their Government." In *Emek hamméleck*, under the Title *Shaar ólam habberia*,‖ we have the following Paſſage: "Oppoſite to the Seventy Princes, who watch the "Chariot, and are holy Angels, are the Seventy "Princes of the Nations; every one of whom has "the Charge of his People. Of theſe Shells or Barks "(for ſo the *Cabaliſts* call theſe Seventy Spirits) the "Fourteen uppermoſt are the Princes of *Seir*, whoſe "Faith Thirteen Nations profeſs. The Fourteen "towards the Eaſt are the Princes of the *Medes* "and *Perſians*; and there are likewiſe Thirteen Nations who hold their Belief. Thoſe towards the "South are the Princes of *Iſmael*, i. e. the *Iſmaelites*, "(or *Turks*;) and Thirteen Nations likewiſe are of "their Perſuaſion. Thoſe towards the North are "the Princes of *Babel*; and there are Thirteen Nations of that Faith &c. Now when theſe ſeveral "Nations here below are at War, then alſo are "their Princes above at War one with another."

That theſe Seventy Princes procure to their reſpec-

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* Fol. 69. Col. 4. † Fol. 9. Col. 3. ‖ Fol. 70. Col. 2.

* N. 1. † Fol. 100. Col. 1. ‖ Fol. 173. Col. 3.

tive Nations and People, Eaſe and Reſt, is aſſerted
in Rabbi *Bechai*'s Book, *Cad Hakkemach* [*] under
the Title, *Oth Mem*, thus. “ The Reſt of the People
“ (*All, beſides the Jews*) are the Portion of the Stars
“ and Planets. But on the Part of *Jacob* it is not
“ ſo; for the Creator of all Things took them
“ (namely, the Generation of *Jacob*) for his bleſſed
“ Portion: wherefore he directs his Providence
“ more over them than over all the Nations; as it
“ is written *Mich*. 4. 5. *For all the People will walk*
“ *every one in the Name of his God; and we will walk*
“ *in the Name of the Lord our God for ever and ever.*
“ And therefore ſays *David*, Pſ. 145. 20. *The*
“ *Lord preſerveth all them that love him*: And this he
“ ſaid of the *Iſraelites*. For the Nations have their
“ Princes, who are ſet over them, and who procure
“ to them Eaſe and good Things: And thoſe Prin-
“ ces are the Watchmen that are about the City:
“ But as to the Nations, the Lord is not their Keep-
“ er. Whom then doth he keep? The *Iſraelites*,
“ who love him. For the *Iſraelites* are the only
“ People, among all Nations, that love him; becauſe
“ they are the Seed of *Abraham*, who is extoll'd on
“ Account of his Virtue and Love (*of God*).”

The *Jews* likewiſe ſay, that theſe Seventy Angels
or Princes are, together with the People, over whom
they are ſet, judged every New-Year's Day: Of
which Matter a Book entitled *Sabaare ora* [†] printed
at *Mantua* gives the following Account, “ Know
“ and believe, that all the Nations, together with
“ their Princes, who are called *Elohim* (i. e. *Gods*)
“ do in the Beginning of the Year, or on New Year's
“ Day come to be judged before the bleſſed God:
“ And when the Nations have not behaved them-

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[*] *Fol*, 42. *Col*. 1.
[†] Fol. 65. Col. 1.

“ ſelves well, their Princes are puniſh'd, and the
“ Plenty of their Suſtenance and good Things,
“ which the bleſſed God had given them, is dimi-
“ niſh'd or taken from them. And when the Prince
“ of a Nation is puniſh'd, all his People ſuffer with
“ him; agreeable to what the Prophet ſays [‖] *And*
“ *it ſhall come to paſs in that Day, that the Lord ſhall*
“ *puniſh the Hoſt of the High ones, that are on High,*
“ *and the Kings of the Earth upon the Earth.* And
“ this is what our Sages of bleſſed Memory have
“ ſaid; There is no People that ſink, except their
“ Prince firſt falls. The Reaſon is, that according
“ to the Decree which is paſs'd touching the Prince,
“ the People receive Reward or Puniſhment &c.
“ And whatever Sins are committed among the Na-
“ tions on Earth, their Princes are puniſhed for
“ them. This is what the Prince of *Abimelech*, King
“ of the *Philiſtines*, hath ſaid, [*] *Therefore I with-*
“ *held thee from* Mechatoli, i. e. *Sinning againſt me.*
“ *Mecható li* is here written without an *Aleph*, to
“ denote, that the Prince did ſay to him, Know
“ then, that from the ſame Hour, in which thou
“ ſinnedſt and didſt take *Sarah*, *Abraham*'s Wife, I had
“ Sentence paſs'd upon me by the high Tribunal,
“ and was prick'd through with [†] *Mechatim vekozim*,
“ i. e. Needles and Thorns, ſo that I ſuffer'd into-
“ lerable Pain. For the ſame *Elohim* (i. e. *God*)
“ who ſpoke to *Abimelech*, was the Prince of *Abi-*
“ *melech*. Obſerve then, that every People among
“ the Seventy Nations is judged every New-Year's
“ Day by his Magiſtrate, namely his Prince; where-
“ fore the ſame is called *Elohim* (i. e. *God*). And

[‖] Iſaiah, 24. 21.
[*] Gen. 20. 6.
[†] Mecható, i. e. *Sinning*. Mehatim, i. e. *Needles*.

“ in the Beginning of the Year, all the Princes who are called *Elohim* (i. e. *Gods*) are, together with their reſpective Nations arraigned before the Judgment-Seat of the true *Elohim* (i. e. *God*) and there judged; altho' they themſelves judge the Nations. Thus is the Myſtery of the Scripture unfolded, which ſays, || *For the Lord your God is God of Gods*; that is, he is a Judge, who judgeth the Gods of the Nations.”.

The *Jalkut Chadaſh*, in the Part entitled *Abraham*, § informs us, that theſe Princes were once all bound. The Words are theſe, “ Rabbi *Chanina*, Son of *Papa*, ſays, As *Abraham* our Father bound his Son *Iſaac* here below, when he was going to offer him; in like Manner did the holy and bleſſed God bind the Princes of the Nations above, and kept them thus bound till the *Iſraelites* tranſgreſſed in the Time of *Jeremiah*; when they were releaſed from their Bonds; agreeable to that Saying, * *They be folded together as Thorns.*” And the ſame Treatiſe tells us farther: “ When *Abraham* bound *Iſaac*, all the Parts of the Creation, both above and below, were buſie in binding one another. The Planet *Mars* was bound by the Planet *Jupiter*: *Michael*, who is High Prieſt in Heaven, bound *Gabriel*; and the Lion which is at the Waggon, bound the Ox, and climb'd up to the higheſt Altar.

We have now cited a good Number of Paſſages from the Rabbinical Writings, concerning the Seventy Angels which, the Rabbins ſay, govern the Seventy Nations; that is, every Nation in the World but the *Jewiſh*. And in thoſe Paſſages it is moſt plainly taught, that the Seventy Angels are Holy Angels, and the Council of God, encompaſſing the Throne of Glory. But according to the Accounts we ſhall next quote from the Rabbins, which are altogether as full and clear as the foregoing, thoſe Seventy Angels are Evil Angels, and under the Dominion of *Sammaël*, or the Prince of Devils. The Claſhings and Contradictions in the Writings of the Rabbins are no where more groſs or remarkable, than upon the Nature, Power and Offices of thoſe pretended Seventy Angels, or, as the Rabbins term them, the Princes of the Nations.

Rabbi *Moſhe bar Nachmans*, in his Comment on the Five Books of *Moſes*, in the *Paraſcha Jethro*,[1] where he ſpeaks of the Heathens' falling from one Idolatry to another, ſays, “ Then did they turn themſelves to the Worſhip of Devils; which are Spirits; ſome of which are placed as Rulers over the Nations, each preſiding over the Country committed to his Care, in order to defend it and annoy its Enemies.

The Seventy Princes of the Seventy Nations are ſometimes call'd *Sáre hattuma*, i. e. *Princes of Uncleanneſs*; and *Malache chabbala*, i. e. *Angels of Deſtruction*. The Name *Sáre hattuma*, we find in the Treatiſe *Emek hammelech*,[2] in the Part entitled *Shaar Kirjath*, which treats of the Corruption occaſion'd by *Adam*'s Sin. In this Part it is ſaid, “ Even the Air, or Climates of the Nations were corrupted or infected by the Hoſt of *Sáre hattuma*; that is, the *Princes of Uncleanneſs*, which are properly the Idols; each of which took Poſſeſſion of his Portion and Country; according to thoſe Words, [3] *Which the Lord thy God divided among them.*

Deut. 10. 17. § Fol. 17. Col. 3. N. 129. * Nahum. 1. 10.

(1) Fol. 59. Col. 3. (2) *Fol.* 121. *Col.* 2. (3) Deut: 4. 19.

The Name *Malache chabbala*, that is, the *Angels of Deſtruction*, is mention'd in *Jalkut Chadaſh*, in the Part entitled *Izmum Tóſim*, in theſe Words. "As it is written of the Waters of the "Deluge. *Gen.* 8. 4. *And the Ark reſted in the Se-* "*venth Month*; ſo the Month *Tiſhri* (i. e. *September*) is a great Reſt for the *Malache chabbála*; that "is, the *Angels of Deſtruction*, or the Princes of the "Nations, and are compared to the Waters of the "Deluge." And in a little Treatiſe entitled *Aſkath Róchel* [1] we are told, "When the holy and bleſſed "God ſhall caſt down *Sammaël*, then all the *Malache chabbála*, that is, *Angels of Deſtruction*, ſhall "fall with him, and come to Nothing; as it is "ſaid, *Jer.* 30. 11. *Though I make a full End of all* "*Nations, whither I have ſcatter'd them*; which is "to be applied to their Princes."

They are alſo called *Keliſoth* (or *Keliſos*) i. e. Shells or Barks; and only one is call'd *Keliſa*; as we ſee in a Treatiſe entitled *Scheve tal*; [2] where, after Mention is made of thoſe whom God created in the Beginning, it is ſaid; "Among them are included the *Keliſoth*, "and the Powers of Uncleanneſs, which are the "Seventy Princes, who liberally diſtribute to the "Idolatrous Nations, that are ſubject to their Influence." And the ſame Treatiſe ſays, concerning the Seventy Nations, [3] "Thoſe that are the "outermoſt Shells, who keep without the holy "Globe, receive great Plenty, and the choiceſt "Gifts from their Princes; for the Wicked are "round about." And in the Treatiſe *Maaréchetb*[4] *haëlahuth* it is thus written, "The *Keliſoth*, who "are the Princes of the Nations, are round about "the Earth."

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(1) Fol. 5. Col. 2. (2) Fol. 23. Col. 3. (3) *Fol.* 80. *Col.* 3. (4) *Fol.* 60. *Col.* 1.

Why

Why they are called *Keliſoth*, i. e. *Shells* or *Barks*, is explain'd in the Treatiſe *Shaare Zedeck* [1] thus, "The bleſſed Lord reſides in the innermoſt Palace; "and the Princes encompaſs his Throne, as a Shell "ſurrounds its Fruit." And in the great *Jalkut Rubeni*, in the *Paraſcha Vajeſchef*, [2] we are told. "There are Seventy Princes, who are ſet over the "Seventy Nations; and thoſe Seventy Princes are "the Myſtery of thoſe Shells." And a little farther in the ſame Treatiſe, it is ſaid, that theſe Seventy Princes encompaſs the Chariot, and are called *Keliſoth chizonim*, i. e. *outward Shells*.

In the Treatiſe *Scheval tal*, [3] theſe Princes are likewiſe call'd *Zad battuma*, i. e. the unclean Part, and *Cochoth battuma*, i. e. the Power of Uncleanneſs; as in the following Paſſage. "The *Keliſoth* are on "the unclean Part." Preſently after which, 'tis ſaid, "When the *Iſraelites* (which God forbid) "commit any Sin, then the *Keliſoth*, which are the "Powers of Uncleanneſs, receive the beſt of the Diſtribution; and then Uncleanneſs has the Upperhand."

Of the ſaid Princes, *Sammaël* is reckon'd the Chief. In the Treatiſe entitled *Shené luckoth kabberith*, [4] it is ſaid, "He (*Sammaël*) is then the Head "of the Princes." And in *Rabbath*, [5] it is ſaid, "The wicked Angel *Sammaël* is Head of all the "Devils." And a little after, "There is none ſo "wicked among all the Devils as *Sammaël*." And in *Emek hammeleck*, [6] "He is called King of Kings "above all the Princes of Deſtruction." And again it is ſaid, "All the Upper and Lower, that "is, of the unclean Party, are under Subjection to

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(1) Fol. 2. Col. 4. (2) Fol. 7. Col. 2. (3) *Fol.* 41. *Col.* 3.
(4) Fol. 83. Col. 1. (5) Fol. 147. Col. 2. (6) Fol. 83. Col. 2.

Sa-

“*Sammaël*, the King of Kingdoms; who ſheds his “Emanations over all the Princes, and all the Hoſt, “who are ready to obey his Commands.” And in the Treatiſe *Shaare ora*, we read thus, * “*Sammaël* “is Head over all the Wicked Bands.” And in the *Jalkut Chadaſh*, † we have the following Paſſage. “*Amelek's* Prince (namely *Sammaël*) is the Head of “the *Kelifoth* or Shells.”

The Derivation of the Word *Sammaël*, is given in the Second Part of the Treatiſe entitled *Moreh nevochim*, after this Manner ‖ “*Sammaël* is thus call'd “from the Word *Simme*, which ſignifies *to blind*, “becauſe he *blinds* Mankind, and leads them out of “the right Way.” Rabbi *Iſaac Kary* teaches, in his Expoſition on the Five Books of *Moſes*, § as follows, “Know then, that the Name *Sammaël* ex-“preſſes the Nature of that Angel; for he is *Sam* “*hammaveth*; that is, a Poiſon unto Death, or a “deadly Poiſon; and ſtands on the Left Side of “Men, which is called *Semól*. He is alſo ſignified “by the Word *Sóme*, i. e. one that's blind; be-“cauſe he takes Gifts; for it is written, ** *For the* “*Gift blindeth*.”

Sammaël, among the *Jewiſh* Writers, is diſtinguiſh'd by ſeveral other Names. *Firſt*, he is called *Satan*, i. e. *the Adverſary*.

2dly Jezer hará, i. e. *Corrupt Nature*.

3dly Malech hammareth, i. e. *the Angel of Death*.

Rabbi *Menachem von Reckanat* teaches, in his Expoſition on the Five Books of *Moſes*, in the *Paraſcha Bereſhith*, thus: “When he (*Sammaël*) leads any one “into Error, he is call'd *Jezer hara*; i. e. *Corrupt* “*Nature*. When he reproaches any one with his

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* Fol. 48. Col. 3. † Fol. 109. Col. 3. N. 74. ‖ *Fol.* 109. Ch. 30. Col. 1. § Fol. 76. Col. 1. ** Exod. 23. 8.

“Tranſgreſſion, and charges him with his Sin, he “is called *Satan*, i. e. *an Adverſary*. And when he “deprives any one of his Life, he is called *Malach* “*hammareth*, i. e. *the Angel of Death*.

4thly. He is called *Nachaſh hakkadmoni*, i. e. *the old Serpent*, and *Nachaſh bariach*, i. e. *the erect Serpent*; or elſe only *Nachaſch*, i. e. *Serpent*.

The Treatiſe entitled *Zeror hammor* gives us the following Paſſage. [1] “The Adverſary or Enemy, “mention'd in *Prov*. 25. 21. ſignifies *Sammaël*, “which is the *Serpent*, *Satan*, and *Corrupt Na-* “*ture*, who by his ſmooth Words, ſmoother than “Oil, miſled our Firſt Parents; and entices all “the Creatures to him, in the Purſuit of ſenſual “Delights and Pleaſures.”

5thly. He is call'd *Ruach hattuma*; i.e. *the unclean Spirit*.

6thly. He is call'd *Leviathan*. In the Treatiſe entitled *Emek hammeleck*, we have the following Paſſage.[2] “Behold what the Sages of ever bleſſed Me-“mory, the Theologiſts or Divines, have ſaid in the “Talmudic Treatiſe *Bava bathra*, in the Chapter “which begins with theſe Words, [3] *He that ſelleth a* “*Ship*. And *Gabriel* ſhall hereafter hunt the *Levia-* “*than*, that is, *Sammaël*; as it is ſaid [4] *Canſt thou* “*draw out Leviathan with a Hook?*” And in the ſame Treatiſe,[5] he is called *Leviathan nachaſh bariach*, i. e. *Leviathan the ſtrait or upright Serpent*; and *Leviathan nachaſh akallathon*, i. e. *the crooked Serpent*.

7thly. He is called *Aſhmedai*.

8thly. He is called *Aſaſel*.

9thly. He is called *Heſhor*, i. e. an *Ox*. In the

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(1) Fol. 43. Col. 2. (2) Fol. 84. *Ch*. 14. (3) Fol. 74. Col. 2. and Fol. 75. Col. 1. (4) Job 41. v. 20. (5) Fol. 121. Col. 2. Ch. 151.

little *Jalkut Rubeni*, in the Part entitled [1] *Zura utarzuf*, 'tis ſaid, “*Sammael* is ſometimes ſeen above, in the Likeneſs of an Ox or a Hog: Particularly, in the Time of Peſtilence, when great Sickneſſes reign, he appears in the Likeneſs of a black Ox.” This we find in ſeveral other *Jewiſh* Authors. And in *Jalkut Chadaſh*, in the Part entitled *Egel*, [2] he is thus deſcrib'd, “*Sammael* enter'd the Calf, and there roar'd to delude the *Iſraelites*; as it is ſaid, [3] *The Ox knoweth his Owner.*”

10thly. He is alſo called *Hakkelef*, i. e. a *Dog*. In the great *Jalkut Rubeni*, [4] in the *Paraſha Vajikra*, it is ſaid, “Certainly all the Offerings aſcend to the Holy and Bleſſed God, and he divides them among his Hoſt; but the unclean Offering he gives to *Kelef*, i. e. the *Dog*, which is *Sammael*.” And in the *Zeror Hammor*, in the *Paraſha Ki teze*, [5] on the Words, [6] *Thou ſhalt not bring the Hire of a Whore, or the Price of a Dog, into the Houſe of the Lord*, it is thus written, “The Price of a Dog is ſaid of *Jezer hara*, i. e. *evil Nature*, which is term'd a Dog; as we read, [7] *My Darling from the Power of the Dog.*”

11thly. He is likewiſe denominated a *Hog*. In the *Jalkut Chadaſh* 'tis ſaid, [8] “The Power of *Eſau*, (that is, the Angels that govern *Eſau*'s Race, which, according to the *Jews*, is the Race of *Chriſtians*) is the *Dog* and the *Hog*.”

12thly. He is called *Chamor*, i. e. an *Aſs*. And in *Rabbi Menachem*'s Expoſition on the Five Books of *Moſes*, in the *Paraſha Ki teze*, [9] on the Words

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(1) N. 4. (2) Fol. 157 Col. 2. (3) Iſ. 1. 3. (4) Fol. 119. Col. 3. (5) Fol. 145. Col. 3. (6) Deut. 23. 18. (7) Pſ. 22. 21. (8) Fol. 98. Col. 4. (9) Fol. 12. Col. 1.

** *lowly, riding upon an Aſs*, 'tis ſaid, “This Aſs is *Sammaël*.”

13thly. He is likewiſe termed *Haſſair*, i. e. *Hairy*.

14thly. He is named *Seir iſſim*, i. e. a *Goat*. In *Maarechbeth haelahuth*, * 'tis ſaid, “The old Serpent is call'd a Goat.”

15thly. He is ſtiled *Oref*, i. e. a *Raven*.

16thly. He is called *Eſau*; as may be ſeen in the Treatiſe *Zeror hammor*, in the *Paraſha Vajiſlach*, † on the Words, †† *And* JACOB *lifted up his Eyes, and looked, and behold,* ESAU *came*; on which Words, it is there ſaid, “This was *Sammaël*, and his Band.” And that he appear'd in the Likeneſs of *Eſau*, we read in the great *Jalkut Rubeni*, in the *Paraſha Vajiſhlach* ‖ out of *Sohar*, thus, “When *Jacob* ſaw the Accuſer *Sammaël* in the ſame Night, he ſaw him in the Shape of *Eſau*, but did not know him 'till the Morning Dawn approach'd; and he beheld him with his Face cover'd; but when he was uncover'd, he exhibited the ſame Likeneſs, that is, the Likeneſs of *Eſau*. Thus are we to underſtand that Text, § *I have ſeen thy Face, as tho' I had ſeen the Face of God*, that is, he ſaw the ſame Likeneſs, in which *Sammaël* had appear'd unto him.”

17thly. He is call'd *Edom*, which is of the ſame Signification with *Eſau*'s Name. In the laſt mention'd Treatiſe, in the *Paraſha Bereſhith*, ‡ we have theſe Words, “*It ſhall bruiſe thy Head*: In this is ſignified the Work of the Old Serpent. The ſame is *Sammaël*, *Eſau*, and *Edom*. The Word *Edom* denotes Danger.” And the Treatiſe *Emek ham-*

** Zach. 9. 9. * Fol. 60. Col. 2. † Fol. 45. Col. 2. †† Gen. 33. 1. ‖ Fol. 62. Col. 2. § Gen. 33. 10. ‡ Fol. 8. Col. 3.

melech, under the Title *Shaar Kirjath arba*, ** it is ſaid, “The Enſigns of *Sammaël* and all his Princes, and all his Lords, have the Reſemblance of a Red Fire; and all their Emanations or Flowings-out are Red. His Horſe, his Garment, his Land, his Utenſils, are all Red. But, hereafter, the Holy and Bleſſed God will diveſt him of his Garment; as it is ſaid, *Wherefore art thou Red in thy Appearance* &c.

18*thly*. He is alſo called *Amalek*; concerning which, we have, in the afore-mention'd Treatiſe, *Zeror hammor*, in the *Paraſha Ki teze* *† the following Paſſage, “Call to Mind what *Amalek* hath done unto thee, who is the *Import* of *Jezer bara*, i. e. corrupt Nature, which is called *Amalek*, and is *Eſau*, the Father of *Edom*.”

19*thly*. He is called *Goliah happeliſti*, i. e. *Goliah* the *Philiſtine*. In the great *Jalkut Reubeni*, in the *Paraſha Beſhaſlach*, *‖ we have the following Paſſage, “*Goliah* the *Philiſtine* is *Jezer bara*, or corrupt Nature. He is the Serpent, *Sammaël*, the Angel of Death, and *Amalek*.”

20*thly*. He is called *Haman*. This is ſeen in *Emek Hammelech*, where we have the following Paſſage. “He, namely the *Meſſias*, ſhall kindle the Anger of the Lord in his Heart, againſt that Enemy, the Malicious *Haman*, the wicked *Sammael*, the ſtrait Serpent.”

21*ſtly*. He has the Name of *Kez col Baſar*, i. e. the *End of all Fleſh* *. On which Words we find, in the Book called *Pardes rimmonim*, the following Explanation, † “The End of all Fleſh is the *Kelifa*, i. e. Damage: It is *Sammael* that is thus denominated.”

** Fol. 84. Col. 1. Chap. 11.

*† Fol. 146. Col. 2.

*‖ Fol. 97. Col. 1.

* Gen. 6. 17.

† Fol. 169. Col. 1.

22*dly*

22*dly*. We find him ſignified by *El nechar*, i. e. Strange God. This we ſee in *Zeror Hammor*, in the *Paraſha Shophetim*; ‖ where it is ſaid, “*There ſhall be no ſtrange Gods in thee* §; meaning *Sammael*, which is the Old Serpent.”

23*dly*. He is called *Saraf meóſef*, i. e. the Fiery Flying Serpent; particularly in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, in the *Paraſha Balaf*, where it is ſaid, “The great Accuſer of the *Iſraelites* in Heaven, is the Prince of Wildneſs, the Fiery Flying Serpent, and the Soul of the Globe of the Planet *Mars*.”

This *Sammaël*, according to the Rabbins, is He that deluded our Firſt Parents in Paradiſe. Rabbi *Menachem von Rekanat*'s Expoſition on the Five Books of *Moſes*, in the *Paraſha Bereſhith*, *† gives the following Paſſage, “The wicked *Sammaël* made a Covenant with all the Upper Gods againſt his Lord, becauſe the Holy and Bleſſed God had ſaid to *Adam* and *Eve*, *‖ *And have Dominion over the Fiſh of the Sea*. How can I prompt them that they Sin, and be driven out before me? Then came he with all his Hoſts, and looked himſelf out a Mate on Earth, that was like him, and found the Serpent, which had the Likeneſs of a Camel; on which he ſeated himſelf and rode on her Back, and went to the Woman *Eve*, and thus accoſted her; Is it ſo, that God hath ſaid, *Of every Tree in the Garden thou mayeſt freely eat:* Thinking within himſelf, I will not aſk, or add more, ſo as to give her Room to diminiſh (*my Words*.) To this ſhe anſwered, He has only forbidden us the Tree of Knowledge, which is in the Middle of the Gar-

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‖ *Fol.* 141. *Col.* 1.

§ Pſ. 11. 9.

*† *Fol.* 24. *Col.* 1.

*‖ Gen. 1. 28.

“ den;

"den, and has ſaid, * *Thereof ye ſhall not eat*; nor ſhall ye touch it; to the End, that ye die not thereby. She added Two Words, namely, *Mipperi haez*; i. e. the Fruit of the Tree; whereas, He (namely God) only ſaid to them, *Meéz*, i. e. *of the Tree.* She alſo (*Eve*) declar'd, that God had ſaid, thou ſhalt not touch it, to the End thou may'ſt not die; whereas God ſaid no ſuch Thing. What did the wicked *Sammaël?* He went directly and touch'd the Tree. Then ſpoke the Tree and ſaid, the Foot of Pride come not near me; nor let the Hand of the Wicked move me: O thou wicked one, touch me not. Hereupon he (*Sammaël*) went to the Woman and ſaid, I have touch'd the Tree, yet am not dead, nor, though thou toucheſt it, ſhalt thou die. But when the Woman was come to the Tree, and had touch'd it, ſhe ſaw the Angel of Death coming againſt her, and ſhe ſaid, Peradventure now I ſhall die, and God will create another Woman, and give her unto *Adam*. Behold I will perſuade him to eat with me. If we die, we ſhall die together; and if we live, we ſhall live together. Then took ſhe of the Fruit of the Tree, and gave thereof to the Man *Adam*; and both their Eyes were open'd. But his Teeth being ſet on Edge, he ſaid to her, What is that thou haſt given me to eat, which hath ſet my Teeth on Edge?" This Tranſaction is more largely ſet forth in the *Talmud* printed at *Amſterdam*; in the Treatiſe *Avoth*, of Rabbi *Nathan*, † and the Thirteenth of the Chapters of *Elieſer*; as alſo in *Sepher babba bir* ||: In which laſt Treatiſe, it is ſuggeſted. That Satan carried *Eve* cloſe up to the Tree by Violence: And when, after this Manner, ſhe had touch'd it, he ſaid to her, As thou dieſt not by touching the Tree, neither wilt thou die, tho' thou eateſt (*of the Fruit*) thereof: Whereupon ſhe eat of the Fruit, and gave of it to *Adam*, and to all the Animals except the Bird *Phœnix*.

With Reſpect to the Envy of *Sammaël*, the laſt mentioned Treatiſe, in the *Paraſcha Bereſhith*, out of *Medraſh Ruth*, gives us the following Paſſage: "When the Holy and Bleſſed God made Man, he form'd him out of the Ground out of the Temple, and having ſet him upon his Legs, all the Creation came to worſhip him, (*the Man*). And what did the holy and bleſſed God then? He took him from the Place, and ſet him in Paradiſe, and made him ten Wedding Heavens, like thoſe which he will hereafter prepare in Paradiſe for the Juſt. And the miniſtring Angels came down and rejoic'd before him (*the Man*). God likewiſe endow'd him with the moſt conſummate Wiſdom. But when *Sammaël* deſcended, and ſaw the Glory that *Adam* was plac'd in, and the miniſtring Angels ſerving him at his Wedding, he envied him. What did he? He took the Serpent, and transform'd it into the Likeneſs of a Camel; and riding thereon, came down and ſeduced him (*Adam*) into a Tranſgreſſion of the Law of his Creator."

Of the Nuptials of *Adam* and *Eve*, we have the following Account in the Treatiſe *Othioth* or *Oſios*, written by Rabbi *Akkiva* *, "The holy and bleſſed God invited them both to the Feaſt, which was made up of the choiceſt Victuals, and the moſt exquiſite Dainties in Paradiſe, and prepar'd for them Tables of Jewels, each Jewel being an Hun-

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* Gen. 2. 17.

† Fol. 1. Col. 2.

|| Fol. 12. Col. 3, 4.

Fol. 6. Col. 3.

“Hundred Ells long, and Sixty Ells wide: And Variety of delicious Food was ſet before them; as it is ſaid, * *Thou prepareſt for me a Table.* The miniſtring Angels were employ'd in roaſting the Fleſh, and cooling the Wine. But when the Serpent came and ſaw the Honour that was done them (*Adam and Eve*) he caſt an envious Eye upon them, and was full of Paſſion and Spite againſt them.” The Like is found in ſeveral other Rabbinical Treatiſes.

That *Sammaël* had been one of the Seraphims, we are inform'd in the little *Jalkut Rubeni* † under the Title *Sammael*, out of *Sohar*, in the following Manner. “Before the Firſt Man had ſinned, *Sammaël* was one of the Seraphims; and had Six Wings; but he fell off from the Lord &c. But when he had ſeduced *Adam* to tranſgreſs, he was caſt out of Heaven; as we read in the *Jalkut Skimoni* ‖ to the following Effect, He (*namely God*) ſet them all Three before him, and pronounc'd upon them a Sentence of Nine Curſes, and of Death; and caſt *Sammaël*, with all his Hoſt, from his Place of Glory, and out of Heaven; and cut off the Serpent's Feet; and added this to her Puniſhment, that once in every Seven Years, ſhe ſhould with great Pain to her ſelf be ſtript of her Skin.”

But *Sammaël* (that is, the Devil) would, it ſeems, when he was caſt out of Heaven, have dragg'd *Michaël* along with him, according to the following Paſſage in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, in the *Paraſcha acar emot*, § “In *Medraſh* it is ſaid, “That the holy and bleſſed God caſt him, namely *Sammël*, and his Band, down from Heaven; and that he (*Sammaël*) took hold of the Wings of *Michael*, to pull him down along with him; but God reſcu'd him, for which Reaſon, the Angel *Michael* is called the *Eſcaped*, or the *Preſerved*.”

We have already ſhewn a Tradition of the *Jews*, that *Sammaël* lay with *Eve*, and begot *Cain*. Upon this Matter we add the following Paſſages. In the *Jalkut Chadaſh*, under the Title *Adam*, 'tis ſaid * “*Eve* conceiv'd by *Sammaël*, and brought forth *Cain*; and when ſhe ſaw, by his Shape, that he was unlike the lower Creatures, and that he was of the upper Creation, ſhe ſaid, † *I have gotten a Man from the Lord*.” Again it is ſaid ‖ He, *Sammaël*, lay with *Eve*, who conceived by his Impurity, and brought forth *Cain*; whoſe Shape was not like that of other Men.” Rabbi *Menachem von Reckanet*, in his Expoſition on the Five Books of *Moſes*, in the *Paraſcha Bereſhith*, on the Words, § *And Adam knew his Wife Eve*, writes thus, “Know then, that *Cain* was form'd from the Impurity, and that Drop which the Serpent injected into *Eve*: But as it was impoſſible, without the Mixture of *Adam's* Seed, for the Spirit to cloath it ſelf with a Human Body, and be brought forth into this World; ſo the Seed of *Adam* furniſh'd Means for the Cloathing it with a Body. Therefore he (*namely Cain*) became a Murderer: As it is ſaid, ** *Out of the Serpent's Root ſhall come forth a Cockatrice*. For ſuch was the influential

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*Pſ. 23. 5. † Num. 3. ‖ Fol. 8. Col. 4. N. 27. § Fol. 139. Col. 1.

* Fol. 5. Col. 3. N. 12. † Gen. 4. 1. ‖ Fol. 4. Col. 4. N. 45. § Gen. 4. 1. ** Iſaiah. 14. 29.

Nature of the Judgment upon him (*the Serpent*) And *Jonathan*, the Son of *Uſiels*, on whom be Peace, writes thus: And *Adam* knew his Wife, who had conceived by the Angel *Sammaël*, was pregnant, and bare *Cain*, whoſe Reſemblance was like the upper (*Creatures*) and not like the lower. And ſhe ſaid, I have got the Man, the Angel of the Lord. To the ſame Purpoſe we read in the ſaid *Jalkut Chadaſh*,* under the Title *Adam*; alſo in the great *Jalkut Rubeni* †, and in ſeveral other Rabbinical Treatiſes.

In the Treatiſe *Avoth*, of Rabbi *Nathan*, in the *Amſterdam Talmud* ‖ it is ſaid, The Serpent had an Inclination to take *Eve* to Wife. The Words run thus: “What had the Firſt Serpent at that Time in his Mind? He ſaid within himſelf, I will go and murder *Adam*, and take his Wife, and be King of the whole Earth: I will walk with my Body erect, and eat of all the Dainties of the World. Then ſaid the Holy and Bleſſed God to him, Thou haſt ſaid, Thou wilſt murder *Adam*, and take *Eve* to Wife; therefore I will ſet Enmity between thee and the Woman. Thou haſt ſaid, Thou wilſt be King over the whole World: Thou ſhalt therefore be curſed above all Cattle. Thou haſt ſaid, Thou wilſt walk with thy Body erect; therefore upon thy Belly ſhalt thou creep. Thou haſt ſaid, Thou wilſt eat of all the Dainties of the World; therefore Duſt ſhalt thou eat all the Days of thy Life.”

The Spots which are ſeen in the Moon are traditionarily ſaid, among the *Jews*, to have been cauſed by *Sammaël*. Thus Rabbi *Menachem von Rackanat* in his Expoſition on the Five Books of *Moſes*, in the *Paraſcha Mezora*. “The Spots, ſays he, that are ſeen in the Moon, and always appear there, are of the Filthineſs which the old Serpent caſt upon the upper Moons: But hereafter that Filthineſs will vaniſh; as it is ſaid, * *And the unclean Spirit I will drive from the Earth.*

The Rabbins lay a Multitude of Evils more, to the Charge of *Sammaël*. Particularly they ſay, he is the Cauſe of all Quarrels and Confuſions. To this Purpoſe, in the little *Jalkut Rubeni*, † 'tis ſaid, “Rabbi *Moſhe bar Nachman* has written, that the Eighth *Sephira* is call'd the Filthineſs of *Sammaël*, We have it alſo from Tradition, that he creates Quarrels and Confuſions in the great *Schools*, and that all thoſe whom he influences, are Liars, and keep not their Words; they alſo ſtir up War”.

The *Jews* have ever reckon'd him their Adverſary. In the *Jalkut Chadaſh* ‖ 'tis ſaid, “*Sammaël* accuſeth the *Iſraelites* always; but when, on the Feaſt of Peace-Offering, they give him a Goat, he becomes their Mediator.” To this Purpoſe is likewiſe the following Paſſage in the Treatiſe *Shaare ora*,** printed at *Mantua*. “*Sammaël* always oppoſes the *Iſraelites*, and accuſes them; but on the Feaſt of Peace-Offering, *Sammaël* hath no Power to act againſt them” The *Jalkut Chadaſh* § ſays, The Word *Haſſatan* maketh, through the *Gematria*, 364; but the Year has 365 Days: By which it is intimated, that *Satan* reigns every Day in the Year, except on the Day of Peace Offering, on which he hath no Mouth to accuſe.” Here we muſt obſerve, that his Mouth is ſtopt by Means of the Preſents that are made him on that Day.

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* N. 52. † Fol. 22. Col. 1. ‖ Fol. 1. Col. 2.

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* Zach. 13. 12. † Fol. 8. N. 53. ‖ Fol. 118. Col. 4. N. 79.
** *Fol.* 26. *Col.* 10. § *Fol.* 100. *Col.* 3. N. 1.

The Annual Preſent which the *Jews* make to *Sammaël*, is, as we have ſhewn already, a Goat. And this, they ſay, is the Goat mention'd in *Levit.* 16. 21. where he is called *Aſaſel*, i. e. the Scape Goat. And in the *Jalkut Chadaſh* * out of *Sohar*, we have the following Paſſage. “When *Sammaël* receives the Goat, and the *Iſraelites* have thereupon confeſſed their Sins, then comes *Sammaël* and is their Advocate or Mediator with God, and accuſeth them no more, becauſe he hath received a Preſent. Upon which, God ſaith to all the Princes, Have you ſeen him who always accuſes my Children; but who, for the giving him this ſingle Goat, is become their Advocate? Hereupon they unanimouſly agree, that all the Sins of the *Iſraelites* ſhall come upon his (*Sammaël's*) Head. And if the Nations ſhould know, that through this Goat the Sins of *Iſrael* came upon their Necks, they would (which God forbid) not ſuffer an *Iſraelite* to live, not even a ſingle Day.”

This Matter having been repreſented to the *Jews* as an abominable Service done to the Devil, Rabbi *Iſaac Karo*, in his Book *Toledoth* has defended the Service by the following Argument, † “A Preſent is no Service, for Service proceedeth from Love and a benevolent Heart; and all that a Servant gives to his King or Maſter, is done for that End, to fulfil his (*Maſters*) Will. But a Preſent is given to one whom a Man fears, to avert an Evil, and to avoid ſuffering by him. Of the ſame Kind is the Preſent given to *Sammaël*. Nay the holy and bleſſed God ſendeth, from his Table, of his own Proviſions to the Planet *Mars* (i. e. *Sammaël, or the Devil*) to prevent his hurting the *Iſraelites*.” What an extravagant Apology!

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* *Fol.* 101. *Col.* 3. *N.* 21. † *Fol.* 26. *Col.* 1.

And

And the Rabbins ſay, *Job* was plagued by *Satan*, becauſe he had made no Preſent or Gift unto *Sammaël*. Concerning which, in the *Jalkut Chadaſh* * under the Title *Beth hammikdoſh*, out of *Sohar*, we have the following Paſſage: “It is written of *Job*, † *And he offer'd Burnt Offerings, according to the Number of them all.* But a Burnt Offering aſcendeth only to the moſt High; ſo that his Offering was made only to God, and the *Sitra achera* (i. e. *the other Party*) I mean the unclean and wicked Spirit had no Share in it; wherefore *Satan* had Power over him: But if his Offerings had been wholly Burnt Offerings, and he had given *Satan* ſome Part of them, he (*Satan*) would have had no Power over him.” And ‖ in the ſame Treatiſe, it is ſaid, that *Abel* gave ſome Part of his Offering to *Satan*. The Words run thus, “The Offering of *Abel* was accepted, becauſe he devoted the principal Part of his Sacrifice to the Holy and Bleſſed God; but, nevertheleſs, he gave one Part to the *Sitra achera*, the other Party, (that is, *to the Devil*): But *Cain* acted differently; he gave the principal Part of his Sacrifice to the other Party, and but a ſmall Part to the Holy and Bleſſed God; wherefore it was not aceptable.

Sammaël being Chief of the before-mention'd Princes, who are ſaid to govern the Nations of the World, we have ſearch'd the Rabbinical Writings to find over what particular People *Sammaël* himſelf is ſaid to preſide; and we have found, that the Rabbins aſſign to him *Eſau*, that is, the Natives of *Afric* for his Portion. Rabbi *Menachem von Reckanet*, in his Expoſition on the Five Books of *Moſes*, writes thus: “The Holy and Bleſſed God hath comman-

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* *Fol.* 40. *Col.* 2. *N* 35. † Job. 1. 5. ‖ *Fol.* 6. *Col.* 1. *N.* 71.

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"ded us, on the Day of Peace-Offering, to ſend into the Wilderneſs, to the Prince who governs there, a Goat, which is due to him as Lord thereof. From his Power and Influence are deriv'd Deſtruction and Deſolation: In a Word, he is the Soul of the Planet *Mars*; and has his Part among the Nations of *Eſau*, a People that inherit Sword and War." The ſame we find in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*.

On this Account *Sammaël*, among the *Jews*, is ſtil'd by the ſeveral Appellations following.

1ſt. He is called *Sharo ſhel Eſau.* This we find in the Treatiſe *Shene Luchoth habberith*, * where it is ſaid, "The Prince of *Eſau*, who is the Accuſer *Sammaël*, is the Evil Nature: He is Satan; he is the Angel of Death." And in *Zeror hammor* † it is ſaid, "Becauſe he (*Jacob*) tarried on his Way, he was bit by the old Serpent, which is *Satan*, or Evil Nature, which was *Sammaël*, the Prince of *Eſau*." And *Abarbenel* in his Explanation of the 65 Chap. of *Iſaiah*, ‖ writes thus, "It is already known to thee, that *Sammaël* is the Prince of *Eſau*." The ſame we find in many other Treatiſes.

2dly. He is likewiſe ſtiled *Memunneh de Eſau*, i. e. *Eſau's Conſervator*; as we read in the great *Jalkut Rubeni*, § in the *Paraſcha Vajiſlach*. "He is One that is loſt to Shame. Such a One is the *Memunneh de Eſau*, i. e. *Eſau's Conſervator*; who was acquainted with the Temper of *Jacob*, and his excellent Diſpoſition, yet was not aſhamed in his Preſence."

3dly. He is called *Sar ſhel Edom*, i. e. the Prince "of *Edom*; particularly in the *Jalkut Chadaſh*; **

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* Fol. 132. Col. 1. † Fol. 46. Col. 2. ‖ Fol. 93. Col. 4.
§ Fol. 60. Col. 2. ** Fol. 80. Col. 4. N. 20.

where 'tis ſaid, "Our Sages, of bleſſed Memory, have ſaid, that the Holy and Bleſſed God will deſtroy or kill *Sammaël*, the Prince of *Edom*: Not that God himſelf will deſtroy him, but he will take hold of the Forelock of his Hair, and *Elias* will ſlay him." In the little Treatiſe *Aſkath Rochel*, it is ſaid, "That God hereafter will viſit *Chriſtendom* with Ten Plagues." And thereupon follows, "Then ſhall the Holy and Bleſſed God caſt down *Sammaël*, who is the Prince of *Edom*."

4thly. He is called *Appotropa ſhel Edom*, i. e. the Provider and Nurſer of *Edom*. This we find in the *Jalkut Chadaſh* * in the following Paſſage, "The Great Prince *Michael*, who is the Provider of *Iſrael*, came once into the Preſence of God, and ſaid to him, O thou Lord of the World, when ſhall the *Iſraelites* be releaſed from the *Edomitiſh* Captivity? For behold, thou haſt written, when they have ſuffer'd great Hardſhips, they are to be deliver'd from their Captivity. Then ſaid God, *Sammaël*, which is the *Appotropa ſhel Edom*, i. e. the Provider of *Edom*, ſhall come and argue with thee. Now when *Sammaël* came, he ſaid, O thou Lord of the World, thou haſt ſaid, the *Iſraelites* ſhall continue in Captivity till they have repented; but now they are wicked. Whereupon the Holy and Bleſſed God rebuked *Sammael*, becauſe he ſpoke Evil againſt *Iſrael*: And *Sammaël* flew Three Thouſand Miles from thence. Whereupon God ſaid to *Michael*, Thou ſhouldſt before have ſeen the Words, † *If thou turneſt to the Lord thy God*: And then, ‖ *The Lord thy God is a merciful God.* To which *Michael* replied, O thou Lord of the World! art thou then in vain call'd the merciful

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* *Fol.* 46 *Col.* 4. ‡ Deut. 4. 30. ‖ 31.

“ God, that thou ſhouldſt not have Compaſſion on “ them, altho' they are unworthy of it? Then ſaid “ God to him, I have ſworn it, that I will not de- “ liver them till they turn unto me; and if they “ turn unto me but ſo much as the Point of a Nee- “ dle, then will I open unto them a wide Gate.” The ſame in other Words, is ſaid, in the great *Jalkut Rubeni*.*

5thly. He is called *Rabba de Edom*, i. e. Lord or Prince of *Edom*; as we read in the little *Jalkut Rubeni*, [1] where, on the Words, [2] *And there wreſtled a Man with him*, we find it ſaid, “ This is “ *Sammaël*, the *Rabba*, that is, the Prince of *Edom*; “ and he ſtruggled to have *Jacob* under Servitude “ to the *Edomites*: But *Jacob*, on Account of “ his great Merit, was not delivered into his “ Power.”

6thly. He is called *Cocho ſhel Eſau*, i. e. the Power of *Eſau*; and *Coach malchath Edom*, i. e. the Power of the *Edomitiſh* Empire. The Firſt of theſe Appellations we meet with twice, in *Shene luchoth habberith*, [3] and a little farther, theſe Words, [4] “ His Power above is *Sammael*, which is *Satan*, “ and Evil Nature.” The other is mention'd in *Rabbi Bechai*'s Expoſition on the Five Books of *Moſes*, [5] in the *Paraſha Taſria*, in the following Manner, “ *Jacob* (of whom we read, *Gen*. 49. “ 24.) is the Power (the God) of *Jacob*. But “ *Coach malchath Edom*, is the Power of the *Edomitiſh* “ Empire; as is mention'd in *Jerem*. 46. 15. in “ theſe Words, *Thy valiant Men*:” The Rabbi, having ſaid, a little before, that “ *Sammaël* is “ called, in the Plural Number, *Thy valiant Men*,

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* Fol. 169. Col. 2. (1) N. 12. (2) Gen. 32. 24. (3) *Fol.* 234. *Col.* 1. (4) *Fol.* 243. *Col.* 1. (5) *Fol.* 135. *Col.* 2.

“ becauſe he being the Prince thereof (*of the Edomitiſh Empire*) as we have before obſerv'd, all the “ valiant Men there; which are ſubjected to his “ Power, are comprehended in him.

7thly. He is called *Saro ſhel Romi*, i. e. the Prince over *Rome*, or the *Roman* Prince, or Prince of the *Roman* Empire: Or *Saro ſhel Kerach Romi*, i. e. the Prince of the City of *Rome*. The Name *Saro*, or *Sar ſhel Romi*, we find in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, * in the *Paraſha Mikkez* in the following Paſſage, “ Ten are written “ down in the High Judicatory, and are given to “ the wicked *Sammaël*, to *Saro ſhel Romi*, the Prince “ of *Rome*, or the *Roman* Prince.” And Rabbi *Menachem von Rekanet*, in his Expoſitionon the Five Books of *Moſes*, [1] on the Words [2] *For my Sword ſhall be bathed in Heaven, behold; it ſhall come down upon* Idumea, gives the following Explanation, This is the ſame that our Sages of bleſſed Memory have ſaid, in “ *Sepher hechaloth*, of *Sammaêl Saro ſhel* “ *Romi*, that is, the Prince of *Rome*, and his Pow- “ ers. The Vengeance which ſhall overtake him, “ is with-held 'till his Time is compleated, in which “ ſhall be fullfill'd what is written, [3] *And it ſhall* “ *come to paſs in that Day, that the Lord ſhall puniſh* “ *the Hoſt of the High Ones, that are on high*; for “ he, namely, *Sammaêl*, with all the Princes of the “ Regions on high, ſhall then be kill'd, cut, and “ caſt away, like the Goats and Lambs on the Day “ of Peace Offering.”

8thly. He is ſtilled *Sar Amelek*, i. e. Prince *Amalek*; which we read in the *Jalkut chadaſh*, [4] “ The “ Prince *Amalek* is Head among the *Kelliſoth*, “ i. e. Shells; by which, as has been ſaid, is un-

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* *Fol.* 53. *Col.* 4 (1) *Fol.* 53. *Col.* 4. (2) Iſ. 34. 5. (3) Iſ. 24. 21. (4) *Fol.* 109. *Col*, 3.

"derſtood, the Evil Spirits; wherefore he is called *Amalek*, which ſignifies, *Am Kal, a Looſe People*; or, a People (*conſiſting*) of 130, becauſe *Amalek* came with 130 Chiefs of *Sammaël*; the Word *Sammaël* makes (*thro' the Gematria, he means, we ſuppoſe*) the Number 131, becauſe he has a Hoſt of 130.

9thly. He is term'd *Kelifath Edom vá Amalek*, i. e. The *Kelifa*, or, Shell of *Edom*. This we find in *Emek hammelech*,[1] thus, "*Sammaël* appears above, in the Likeneſs of an Ox, or a Hog; but eſpecially, in the Time of Peſtilence; againſt which, God preſerve us, he appears to Men in the Likeneſs of a black Ox; and whoever ſees him, is certainly not ſaved. And the Names, Ox, Aſs, Dog, which he bears, and which ſignify the *Kelifa*, or, the Shell of *Edom*, *Iſmael*, and *Amalek*, plainly ſhew, that he is of the Brute-Kind.

10thly. He is called *Cocbo ſhel Amalek*, i. e. the Power of *Amalek* as appears in the Treatiſe *Maarecbeth baclabuth*[2], thus, "*Moſes* had lifted up the Ten Fingers of his Hands, in the War with *Amalek*, in Reſpect of the Ten *Sephiroth*, or, *Sephiros*, in order to unite them all into one Crown, which is the Might of *Iſrael*, which fought for the ſame, &c. All this was neceſſary for *Moſes* to do, with Reſpect to the Power of *Amalek*, who is nouriſh'd from the Side of a Serpent, that is, from the Left Side, namely, Fear; wherefore the ſame Power is called *Sammaël*, and he is the Prince of *Eſau*."

The Reader will judge from this Detail of the ſeveral Names of *Sammaël*, among the *Jews*, how far they make *Chriſtendom* ſubject to his Power.

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(1) *Fol.* 130. *Col.* 1. ch. 11. (2) *Fol.* 257. *Col.* 1.

In the Treatiſe *Sepher babbahir*,[1] which treats of the Deluſion of *Adam* and *Eve*, it is ſaid, "*Sammaël* is puniſh'd by being made Prince of the wicked *Eſau*. But the Holy and Bleſſed God, hereafter, when the Empire of the *Edomites* ſhall be rooted out (which will be quickly, and in our Days) will bring him down firſt; as it is ſaid,[2] *The Lord ſhall puniſh the Hoſt of the High Ones, that are on High*.

The Rabbinical Writings inform us likewiſe, that *Leviathan* is the Prince of *Edom*; particularly, the Treatiſe *Caphthor upherach*,[3] where it is ſaid, "*Gabriel* ſhall hereafter have a Chace with *Leviathan*; as it is ſaid in *Job*,[4] *Canſt thou draw forth the Leviathan with a Hook?* &c. The Meaning of which is, that *Gabriel* ſhall, hereafter, have a Chace with *Leviathan*; that is, a War with *Leviathan* the Prince of *Edom*, as it is ſaid,[5] *Who is he that cometh from* Edom?" And in the Treatiſe, *Maſhiach uthechiath hammethim*, out of the Book *Tekkunim*, 'tis ſaid, "Upon the Ox and the Aſs, which are the Repreſentatives of *Eſau* and *Iſhmael*, will come riding the two *Meſſias*, who will reign over them." And in the Treatiſe, *Maarcobeth haclabuth*,[6] it is ſaid, "*The old* Serpent *is the Prince of* Eſau." In *Jalkut Chadaſh*[7] under the Title *Babel*, 'tis ſaid, "The *Raven* is the Prince of *Edom*." Again, in the *Jalkut Chadaſh*,[8] we find the following Paſſage, "*Sair*, that is the Hairy Devil, which is the Power of *Eſau*, who makes Strife with the Smooth Man, namely, *Jacob*."

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(1) Fol. 12. Col. 4. (2) Eſ. 24. 21. (3) Fol. 132. Col. 1. (4) Ch. 41. 1. (5) Eſ. 60. 61. (6) *Fol.* 76. *Col.* 1. (7) Fol. 38. Col. 4. N. 36. (8) Fol 119. N. 92.

Sammaël, as we have ſhewn, is taken for the Angel that wreſtled with *Jacob.* And on theſe Words, [1] *And there wreſtled a Man with him,* Rabbi *Menachem von Rakanet,* in his Expoſition on the Five Books of *Moſes,* [2] writes thus, “It is well known to thee, that this Angel was the Prince of *Eſau.*” In the Treatiſe *Zeror hammor*[3] on the foregoing Words, 'tis ſaid, “This is *Sammaël,* who came to proclaim the Sins of the *Iſraelites.*” And in the little *Jalkut Rubeni,* [4] it is ſaid, “This is *Sammaël* the Prince of *Edom,* who had commanded, that *Jacob* ſhould be under Servitude to *Edom.*” And in the ſaid little *Jalkut Reubeni.*[5] in the Part entitled *Sammaël,* it is thus ſaid, “*Sammaël* met with *Jacob,* (who had the Reſemblance of the Firſt Man) and combated with him, but could do him no Hurt, becauſe *Abraham* guarded him on the Right, and *Iſaac* on the Left Side: And when *Sammaël* was deſirous to depart from *Jacob,* he would not ſuffer him till he had given him the Bleſſing which he had bought of *Eſau.* From that Time he caus'd *Jacob*'s vital Strength to diminiſh by touching the Joint of his Hip-bone.” To the ſame Purpoſe is a Paſſage in the great *Jalkut Rubeni,* [6] in the *Paraſcha Vajiſchlach.* Some will have it, that *Sammaël* appear'd unto *Jacob* in the Shape and Likeneſs of *Eſau.*

Others again ſay, that the Angel, which wreſtled with *Jacob,* was *Michael.* For Inſtance, in the *Jalkut Chadaſh* [7] it is ſaid, “That ſame Angel, which wreſtled with *Jacob,* was *Michael.*” And in *Avodath hakkodeſh,* [8] there is the following Paſſage. “In the Treatiſe *Sode raſe,* on the Words *And a Man*

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(1) Gen. 32. 24. (2) Fol. 65. Col. 4. (3) Fol. 45. Col. 2. (4) N. 1. (5) N. 49. (6) Fol. 61. Col. 3. (7) Fol. 119. Col. 4. N. 101. (8) Ch. 4. Fol. 58. Col. 4.

wreſtled with him, Some ſay, it was the Prince of *Eſau;* others, that it was *Michael.*” Rabbi *Tarpan*'s Opinion was, “That *Michael* had no Power to ſtir from the Place, till *Jacob* had given him Leave. And when *Michael* ſaid, *Let me go,* then ſaid *Jacob* to him, Thou art a Thief and a Gameſter. But when *Michael* ſaid, Stand ſtill, behold there came the Bands of Miniſtring Angels, who ſaid to *Michael,* aſcend up into Heaven; for now is the Time of ſinging the Hymn; but he anſwer'd them, I cannot, becauſe of this *Jacob* who detains me.” This is likewiſe found in the great *Jalkut Rubeni* [1] in the *Paraſcha Vajiſchlach.*

But how can what has been ſaid concerning the Angel and *Jacob,* be reconcil'd with the following Paſſages out of *Avodoth hakkodeſh,* Chap. 12. in the 3d Part, [2] where, on theſe Words [3] *The Angel, who redeemed me from all Evil, bleſs the Lads,* we find the following Matter. “What makes it demonſtrable that this Angel was not one of thoſe who were created without a Body, is the Expreſſion of *Jacob,* when he ſaid, *bleſs the Lads.* And far be it from our Holy Father, on whom be Peace, that he ſhould deſire a Bleſſing for his Sons from an Angel created without a Body. For the Bleſſing is not coveted but from him in whoſe Power it is to bleſs, that is, the only ever bleſſed God; and whoever deſires a Bleſſing of any other Being, has no other God (*than that Being*); of whom it is ſaid [4] *They have forſaken me the Fountain of living Water, for broken Ciſterns that can hold no Water.*”

The *Jews* are ſaid, up and down the Rabbinical Writings, as we have fully ſhewn, to be under the

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(1) Fol. 61. Col. 4. (2) Fol. 70. Col. 2. (3) Gen. 48. 16. (4) Jer. 2. 13.

Care and Government of no other than God himſelf; yet it is ſometimes ſaid, that the Angel *Michael* is their Prince; particularly in the Treatiſe *Shaare ora*,[*] where it is ſaid, “The bleſſed Lord hath given to the *Iſraelites* a Prince, the High Prieſt *Michael*, who carries the Enſign”. And Rabbi *Joſeph ben David Jachjah*, in his Expoſition on the Prophecy of *Daniel*, on the Words † *And at that Time ſhall Michael ſtand up, the great Prince, which ſtandeth for the Children of thy People*, writes thus, “The Seventy Nations have Seventy Princes in Heaven. *Iſrael* alſo has a Prince, namely *Michael*. But there is a Difference between the Government of the Prince of *Iſrael*, and that of the other Princes. For the Princes of the Nations, are the Gods of the Nations, and the Nations treat them as their Gods; neither are the Nations provided for by any but their Princes: But the Lord takes Care of the *Iſraelites*, altho' *Michael* preſides over them; which he does only by the Command of his Creator; without whoſe Inſtructions he neither does great Thing nor ſmall.

The Reaſon of his being call'd the Prince of the *Iſraelites*, is given in *Avodeth hakkodeſh*, Chap. 4th. in the 3d. Part, entitled *Chelek hattachlith*, ‖ thus, “He is called ſo for no other Reaſon, but that he enquires into their Wants, ſpeaks for them, and is their Mediator.” In *Shemoth rabba* § it is ſaid, “This is *Michael* himſelf, of whom it is written, *Dan.* 12. 1. *And at that Time ſhall* Michael *ſtand up, the great Prince who ſtandeth for the Children of thy People*; and he has this Name given him, becauſe he ſollicites for Neceſſaries for the *Iſraelites*, and ſpeaks for them; as it is ſaid, *Zach.* 1. 12.

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[*] Fol. 60. Col. 3. † *Ch.* 12. 1. ‖ Fol. 59. Col. 2. § Ch. 18.

“*Then the Angel of the Lord anſwer'd and ſaid, O Lord of Hoſts, wilt thou not have Mercy on Jeruſalem?*

With Regard to the Time he was made a Prince over the *Iſraelites*, the Rabbins are not agreed. We find in the *Jalkut Chadaſh*, * the following Paſſage: “This was *Michael*: At the ſame Hour, the Band of *Michael*, or the Angels which were under him, thought to put *Jacob* in Fear, till the holy and bleſſed God appear'd to him. Then ſaid God to *Michael*, Thou haſt maim'd my Prieſt *Jacob*, and hurt his Hip in wreſtling with him. To which *Michael* replied, O Lord of the World, behold I am a Prieſt. True, ſaid God, thou art a Prieſt in Heaven; and he is one below upon Earth. Hereupon *Michael* immediately beſought *Raphael*, ſaying, My Companion, ſtand by me in this Extremity, and heal him (*Jacob on his Hip*) And the ſame Hour (*Raphael*) came down and healed him. Then ſaid the holy and bleſſed God to *Michael*, why haſt thou done ſo unto my Firſt born? And he anſwer'd, O thou Lord of the World, I have done it for thine Honour, becauſe he ſhould not ſtand in Fear of *Eſau*. Then ſaid God to him, From this Inſtant thou ſhalt be the Mediator of his Seed, &c.” We find the ſame Matter in the little *Jalkut Rubeni* † under the Title *Malach*.

But in the ſaid *Jalkut Chadaſh*, we find another Time mention'd when *Michael* was appointed the Prince or Mediator of the *Jews*; and that was when *Solomon* had built the Temple. The Words run thus, “When *David* had ſinned, tho' God pardoned him, yet would not the Angels ſuffer

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[*] Fol. 91. Col. 4. N. 171. † N. 120. ‖ Fol. 61. Col. 4.

“ him to enter the Gates of the *Upper Jeruſalem*, till *Solomon* had built the Temple; then did God order *Michael* and Sixty Angels to be the Protectors of *Iſrael*. At the ſame Time *Michael* ſuffer'd *David* to enter the Gates of *Jeruſalem*, and introduc'd him into the Company of the Patriarchs; agreable to that Scripture, * *The Stone which the Builders refuſed, is become the Head Stone of the Corner*.” Rabbi *Iſaac Kary*, in his Expoſition on the Five Books of *Moſes*, called *Toledoth Iizback* in the *Paraſha Shemini*, † is of another Opinion. For on the Words, ‖ *And the Glory of the Lord appeared to all the People*, he ſays, “ In the Word *Nirah* are the Letters of the Name *Aharon*; and in the Word *Alechem*, the Letters of the Name *Michael*, Prince of *Iſrael*, denoting that the Divine Majeſty, in Honour to *Aharon*, publickly appear'd to teſtify to Every one the Remiſſion of their Sins in Relation to the Molten Calf. It further intimates, that in Honour to him, *Michael* was the ſame Day appointed Prince over *Iſrael*.”

Theſe are the Things the *Jews* conceive concerning their Prince *Michael*, and the Seventy Princes of the Nations: But here we muſt obſerve, that the *Jews* themſelves acknowledge, that *Iſrael* is no longer their Title, but is given to the Gentiles. In *Echa Rabbathi* § on the Words ** *He hath cut off in his fierce Anger all the Horns of Iſrael*, it is thus written, “ There are ten Horns, the Horn of *Abraham*, of *Iſaac*, of *Joſeph*, of *Moſes*, of the *Law*; of *Prieſthood*, of the *Levites*, of *Prophecy*, of the *Temple*, and of *Iſrael*; to which Some add the Horn of the *Meſſias*, &c. All theſe were given to

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* Pſ. 118. 22. † *Fol.* 70. *Col.* 2. ‖ Lev 9. 24. § *Fol.* 303. *Col.* 1. ** Lam. 2. 3.

“ the Heads of the *Iſraelites*; but the *Iſraelites* having tranſgreſſed, they (*the Horns*) were taken from them; as it is ſaid, *He hath cut off in his fierce Anger, all the Horns of Iſrael*; and they are diſpoſed amongthe Nations of the World.” To the ſame Effect the *Medraſh Tillim*, * on the 75th *Pſalm*.

But let us return to the Rabbinical Accounts of *Sammaël*. We have ſhewn already, that he is called the Angel of Death; and it may be entertaining, to ſhew the wild Notions the *Jews* conceive of him in that Capacity. But before we do this, let it be obſerv'd, that the *Jews* believe there are two Angels aſſign'd to the Office of Death; the one good, the other evil; of which it is ſaid in the little Treatiſe *Tuf baarez* † “ He that dies in the Land of *Iſrael*, dies not by the Angel of Death, but by a holy Angel.” And again, ‖ “ There are two Angels who preſide over Death, one is ſet over the Dead who are out of the Land of *Promiſa*, and his Name is *Sammaël*; and the other, who has the Care of the Dead in the Land of *Iſrael*, is called *Gabriel*. Each of them has a numerous Hoſt under his Command; and theſe Hoſts are the Angels of Death. Theſe Two are Deputies of the Angel *Metraton*; to whom the Holy and Bleſſed God daily makes known thoſe who are appointed to Death, and the Number of them. Then *Metraton* commands his Servant *Sammaël* to bring away the Souls that are deſtin'd (*to be ſeparated from the Body*) that Day, and which are without the Land of *Promiſe*: And he orders *Gabriel* to bring away the Souls, which are that Day deſtin'd to be taken out of the Land of *Iſrael*. But neither of theſe Deputies do themſelves bring a-

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* Fol. 35. Col. 1. † *Fol.* 16. *Col.* 3. ‖ *Fol.* 31. *Col.* 4.

“ way any Souls out of the World, but each of
“ them employs ſome of his Hoſt for that Purpoſe.
“ For every Soul is diſpatch'd a particular Angel.
“ There are Degrees and Diſtinctions among the
“ Angels, a Reſpect to which is had according to
“ the Degree or Dignity of the Soul they are
“ to fetch away. When one of theſe Angels
“ has taken away the Soul, and deliver'd it into
“ the Hands of his Principal who ſent him for it,
“ he is extinguiſh'd, and periſhes from the World,
“ becauſe he was created only to fetch one Soul.”

In *Sohar*, in the little *Jalkut Chadaſh*, * we find the following Paſſage. “ All the Dead, who die out
“ of the Land of *Promiſe*, die by the Angel of
“ Death (that is, *Sammaël*, who is particularly ſo
“ named) wherefore they are called *Néfela*, i. e.
“ Dead Corpſes or Carcaſſes. The others, who die in
“ the Land of *Iſrael*, are not committed to the Angel
“ of Death, but to the Angel of Mercy, namely,
“ *Gabriel*; who is ſet for that End over the Land
“ of *Iſrael*; and they are called *Methim*, or *Meſim*,
“ i.e. Dead, which is the Senſe of the Words, † *Thy*
“ *dead Men ſhall live*; theſe are the Dead in the
“ Land of *Iſrael*. *My dead Body ſhall ariſe*; that
“ is, thoſe that are dead without the Land of *Promiſe*.
“ But if thou argueſt, If it is ſo, what Preference
“ had *Moſes*, *Aaron*, and *Miriam*, above the
“ Reſt of Mankind, it may be anſwer'd, that tho'
“ they died out of the Land of *Promiſe*, yet did
“ they not die by the Angel of Death, but by the
“ Angel of Mercy; as it is ſaid, ‖ *According to the*
“ *Word of the Lord*.”

In *Vajikra Rabba*, in the 18th *Paraſha* §, he is ſaid, to have no Power over the *Jews*. The Words

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* Fol. 31 Col. 3. 4. N. 44. † Iſ. 26. 19. ‖ Deut. 34. 5.
§ Fol. 151. Col. 1.

run thus: “ *Rabbi Jochanan* ſays, in the Name of
“ *Eliezer*, Son to *Rabbi Joſe* the *Galilean*, When the
“ *Iſraelites* ſtood before Mount *Sinai*, and ſaid, * *All*
“ *that the Lord hath ſaid will we do, and be obedient*,
“ The Holy and Bleſſed God called the
“ Angel of Death, and ſaid to him, Altho' I have
“ ſubjected all Creatures to thy Power, yet ſhalt
“ thou have Nothing to do with this People.
“ Why ſo? Becauſe they are my Children. Thus
“ it is written, † *Ye are the* Children *of the Lord*
“ *your God*.

The ſame we find in *Rabbi Menachem von Rekanat*'s Expoſition on the Five Books of *Moſes*, ‖ in the *Paraſha Kitiſſa*; and in the great *Jalkut Rubeni*, § in the *Paraſha Haaſinu*. In *Bammidbar Rabba*)(in the 16th *Paraſha*, we have the following Paſſage:
“ What ſaid the Holy and Bleſſed God, when he
“ gave the *Law?* He order'd the Angel of Death
“ to come to him, and ſaid, the World is in thy
“ Power, except this People, whom I have choſen
“ for my ſelf. Rabbi *Eliezer*. Son of Rabbi *Joſe*,
“ the *Galilean*, hath ſaid, The Angel of Death
“ ſpoke thus unto the Holy and Bleſſed God, I
“ am created for no End in this World. Yes,
“ ſays God, I have given the Authority to root out
“ the Idolaters; but over this People I have
“ given thee no Power.”

The Angel of Death, ſay the *Jews*, has no Power over a Man ſo long as he is ſtudying the *Law*; according to the following Paſſage, in the Talmudic Treatiſe *Maccoth*, ‡ “ The *Raf Chaſda*
“ ſat reading in the School of the *Raf*; and the
“ Meſſenger of Death had no Power to approach
“ him, becauſe his Lips were in continual Motion

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* Exod. 24. 7. † Deut. 14. 1. ‖ Fol. 120. Col. 3.
§ Fol. 189. Col. 2.)(Fol. 219. Col. 1. ‡ Fol. 17. Col. 1.

“as he read the *Law*. Then leap’d up the Meſſenger or Angel of Death, and perch’d himſelf upon a Cedar-Beam of the School-Houſe of the *Raf*; but the Beam breaking, he (*Raf Chaſda*) ſtopt and was ſilent; which gave the other an Opportunity to maſter him.” In the Talmudic Treatiſe *Shabbath*, * we have the following Paſſage concerning King *David*, “Every Sabbath-Day, he ſat and read and ſtudied the *Law*. The Day on which he was to die, the Angel of Death preſented himſelf before him, but could not approach him, becauſe his Mouth was in perpetual Motion, as he read the *Law*. Then ſaid the Angel of Death within himſelf, what ſhall I do? Now King *David* had a Garden behind his Houſe, and the Angel of Death, getting up into the Trees, ſhook them ſo violently, that *David* went out to ſee what was the Matter, and got upon a Ladder, which breaking, he fell down and died.” Rabbi *Salomon Jarchi*, in his Explanaton of this Place, ſays, “He ſat and ſtudied, becauſe the Angel of Death ſhould not come near him; for the *Law* protects againſt Death.

The Talmudic Treatiſe *Bava Bathra* † gives the following Account of Perſons exempted from the Power of the Angel of Death. “Our Rabbins teach, that there have been Six, over whom the Angel of Death hath had no Power, namely, *Abraham*, *Iſaac*, and *Jacob*, *Moſes*, *Aaron*, and *Miriam*. Of *Abraham*, *Iſaac*, and *Jacob*, it is thus ſaid, *becól*, *in all*; *miccol*, *of all*; *col*, *all*. Of *Abraham* we read, § *And the Lord bleſſed* Abraham *in all Things*: Of *Iſaac*, ‖ *I have eat of all*: And of *Jacob*, ‡ *Becauſe I have*

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* Fol. 30. Col. 2. † *Fol.* 17. *Col.* 1. § Gen. 24. 1.
‖ Gen. 27. 33. ‡ Gen. 33. 11.

“*enough*. By which, according to the Explaination of Rabbi *Salomon Jarchi*, is ſignify’d, that they were in want of no good Thing. That which is written concerning *Moſes*, *Aaron*, and *Miriam*, viz. * *Through the Mouth of the Lord*, Rabbi *Eliezer* thus interprets: *Miriam* died by a Kiſs; which he thus proves; the Word *Sham*, i.e. *there*, is ſaid of *Miriam* as well as of *Moſes*. Moſes *the Servant of the Lord died there*: And of *Miriam*, † *And* Miriam *died there*. But why is it not ſaid, *Through the Mouth of the Lord?* Becauſe it would be indecent.

In the Treatiſe *Ben Sira*, ‖ we find that King *Nebuchadnezzar* asked *Ben Sira*, “Why the Angel of Death had Power over all Creatures, except the Generation of the People *Milcham*, or the Bird *Phœnix*. To which, *Ben Sira* return’d this Anſwer: Not only the Bird *Phœnix* is exempted from the Power of the Angel of Death, but likewiſe the Generation of *Jonadab*, hath been ſo; and, as ſome ſay, ſeveral other Perſons, who have entered alive into Paradiſe. Then ſaid he (*Nebuchadnezzar*) who were they? And he anſwer’d him, *Enoch*, and *Serach* the Daughter of *Aſher*; *Bitja* the Daughter of *Pharaoh*; *Hiram* King of *Tyre*, *Elieſer Abraham*’s Servant; *Ebedmelech* the Moor; Rabbi *Jehuda*’s Servant; *Jabetz*; *Rabbi Jehoſha ben Levi*, and the whole Generation of *Jonadab*; alſo the Generation of the Bird *Phœnix*. Whereupon, the King ſaid, tell me the Reaſon why theſe People were exempted from the Angel of Death? To which he anſwer’d, I will tell thee: *Enoch* was favour’d becauſe he

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* Deut. 34. 5. † Numb. 20. 1. * Fol. 15. Col. 2.
† Fol. 17. Col. 1.

“ was righteous in his Time; in which Thing none
“ was his Equal; wherefore he lives in Paradiſe.
“ *Elieſer*, *Abraham's* Servant, is the Son of *Cham*,
“ *Noah's* Son. When he had heard his Father's
“ Curſes, he enter'd himſelf into *Abraham*'s Service,
“ and became righteous; wherefore he is in Paradiſe.
“ *Serach*, the Daughter of *Aſher*, was exempted
“ from him, becauſe ſhe had ſaid to *Jacob*, *Joſeph*
“ is ſtill alive. Wherefore *Jacob* ſaid, The
“ Mouth which declareth to me the glad Tidings
“ of *Joſeph*, that he ſtill liveth, ſhall not taſte
“ of Death. *Bitja*, the Daughter of *Pharaoh*, was
“ exempted from him, becauſe ſhe bred up *Moſes*,
“ our Inſtructer, from his Infancy, and becauſe it
“ ſhould not be ſaid, What Recompenſe had ſhe
“ for it? *Ebedmelech*, the *Moor*, was freed from
“ him, becauſe he deliver'd *Jeremiah* from the
“ Dungeon and Mire. The Servant of the Rabbi
“ and Prince *Jehuda*, was exempted from him, becauſe
“ he was righteous, humble, and lowly of
“ Mind. *Jabez* is likewiſe in Paradiſe, becauſe
“ he was more righteous than all the Men of his
“ Time. Rabbi *Jehoſha ben Levi* was freed from
“ him, becauſe he was perfectly righteous, and was
“ belov'd of the Angel of Death. He once ſaid to
“ the Angel of Death, Let me behold Paradiſe.
“ Then anſwer'd he (*the Angel of Death*) Gladly,
“ (*will I ſhew it thee*): Come along with me. When
“ they were both on their Way, Rabbi *Jehoſha* ſaid
“ to him, I am fearful of thee, leſt thou ſhouldſt
“ unawares kill me with thy Sword. If thou loveſt
“ me, and art willing that I ſhould accompany
“ thee, put thy Sword into my Hands, before I go
“ (*any farther*) and let me behold Paradiſe in Peace
“ (*or without Apprehenſion*) till I have view'd its
“ Apartments from the Gates. Then anſwer'd he
“ (*the Angel of Death*) It is well (or *Be it ſo*) And
he

“ he conducted him thither. What did Rabbi *Jehoſha*?
“ He ſtood on the Gates of Paradiſe, and,
“ without ſtaying to take a View (*from thence*) he
“ immediately jumped and deſcended into Paridiſe.
“ He had likewiſe in his Hands (*when he jump'd*
“ *down*) the Sword (*or Knife*) of the Angel of
“ Death; and he kept the ſame for the Space of
“ Seven Years; when the Holy and Bleſſed God ſaid
“ to him, *Jehoſha ben Levi*, Thou haſt done a
“ mighty Deed: Return, to the Angel of Death
“ his Sword (*or Knife*). When *Jehoſha* had jumped
“ away from the Angel of Death, and withdrawn
“ himſelf into Paradiſe, the Angel of Death gave a
“ loud Cry, and was ready (*prompted by his Rage*)
“ to deſtroy the World. But God cauſed him to
“ be ſilent; and permitted, that his Sword (*or Knife*)
“ ſhould be return'd to him at the End of Seven
“ Years. *Hiram*, King of *Tyre*, God ſuffer'd to
“ enter into Paradiſe, becauſe he built the Temple.
“ He was, at Firſt, pious: And he liv'd in Paradiſe
“ a Thouſand Years. But afterwards he became
“ proud, and ſaid, I am a God: For he ſaid,
“ *Thou Son of Man &c.* Wherefore he was thruſt
“ out of Paradiſe, and driven into Hell. The Generation
“ of *Jonadab*, the Son of *Rechab*, was freed
“ from him (*the Angel of Death*) becauſe it (*that Generation*)
“ had put in Writing, all the Things
“ which are contain'd in the Book of *Jeremiah*, and
“ was righteous, and had reprov'd the *Iſraelites*.
“ The Generation of the Bird *Phœnix* was preſerv'd
“ from him, becauſe when *Eve* had eaten of the
“ (*Fruit of the*) Tree of Knowledge, and given
“ thereof to the Man, ſhe envied the Reſt of the
“ Creatures, and gave (*thereof*) to every one to eat:
“ And ſeeing the Bird *Phœnix*, ſhe ſaid to him, Eat
“ of This, whereof all other Birds have eaten. But
“ he (*the Phœnix*) ſaid to her, It ſufficeth not, that
you

“ you have ſinned againſt the holy and bleſſed God,
“ and betray'd others to a Neceſſity of Dying: You
“ muſt likewiſe come to (*tempt*) me. Wouldſt thou,
“ *Eve*, alſo beguile and delude me to break the
“ Commandment of the holy and bleſſed God, and
“ to eat and die? But I will not hearken to Thee.
“ Then he rebuked *Eve* and all the Creatures. And
“ preſently a Voice was heard from Heaven, which
“ ſaid to *Adam* and *Eve*, You have not kept my
“ Commandment, but have ſinned. You have been
“ with the Bird *Phœnix*, to draw him to Sin likewiſe;
“ but he conſented not, but feared me, and
“ regarded my Commandment, tho' I had not given
“ it him. Wherefore I have decreed, that neither
“ he nor his Seed ſhall taſte of Death.

The Story of Rabbi *Jehoſhba ben Levi*'s getting into Paradiſe by out-witting the Angel of Death, is found more at large in the Talmud-Treatiſe *Kethavoth* *, and in a Treatiſe in the ſame Collection, entitled *Colbo* †; but the Account in the *Colbo*, is by much the moſt particular; and we ſhall therefore, for the Entertainment of the Reader, take the Pains to tranſlate the Whole of it. “ Our Rabbins of
“ Bleſſed Memory, ſay, that Rabbi *Jehoſha ben*
“ *Levi* was a perfectly righteous Man. Now when
“ the Time of his Departure from this World was
“ at Hand, the Holy and Bleſſed God ſaid to the
“ Angel of Death, Comply with All that he requireth
“ of thee. Then ſaid he (*the Angel of Death*)
“ (*Jehoſha*) The Time draweth nigh when thou
“ art to depart this World. I will grant Thee all
“ thou requireſt. When Rabbi *Jehoſha* heard this,
“ he ſaid to him, My Requeſt to Thee is, that thou
“ wouldſt ſhew me my Place (*or Seat*) in Paradiſe.

“ And

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* Fol. 77. Col. 2. † Fol. 136. Col. 4. & Fol. 137. Col. 1.

“ And he (*the Angel of Death*) ſaid to him, Go
“ along with me: I will ſhew it thee. Whereupon
“ Rabbi *Jehoſha* ſaid, Give me thy Sword (*or Knife*)
“ that thou mayeſt not therewith ſurpriſe me. And
“ immediately the Angel of Death gave him his
“ Sword: And they went together, till they came
“ to the Walls of Paradiſe. When they were come
“ up to the Walls, the Angel of Death raiſed Rabbi
“ *Jehoſha* up, and ſet him upon them. Then
“ jumped Rabbi *Jehoſha ben Levi* from the Wall,
“ and deſcended into Paradiſe. But the Angel of
“ Death got Hold of the Skirts of his Cloak, and
“ ſaid to him, Do thou come out. But Rabbi *Jehoſha*
“ did ſwear by the Name of God, that he
“ would not come out from thence. And the
“ Angel of Death had not Power to enter in.
“ Hereupon the Miniſtring Angels preſented themſelves
“ before the Holy and Bleſſed God, and
“ ſaid, O Thou Holy and Bleſſed God, behold
“ what the Son of *Levi* hath done: He has by
“ Force taken his Part in Paradiſe. Then ſaid
“ the Holy and Bleſſed God to them, Go and
“ enquire whether he did ever ſwear before, and
“ whether he ever broke his Oath, or diſengaged
“ himſelf from it. And they went and enquired,
“ and (*being return'd*) they ſaid, He hath
“ not, in all the Days of his Life, ever broke an
“ Oath. Then ſaid the Holy and Bleſſed God to
“ them, Is it ſo! Then ſhall he not go out
“ (*of Paradiſe*). And when the Angel of Death ſaw,
“ that he could not draw him out, he ſaid to him,
“ Give me my Sword. But Rabbi *Jehoſha* refus'd
“ to give it him, till a Voice came from Heaven,
“ which ſaid, Give him the Knife (*or Sword*) for he
“ hath Occaſion for it, for the Killing of the other
“ Creatures therewith. And Rabbi *Jehoſha* ſaid to
“ him, Swear then to me, that thou wilſt not let it

“ be

“ be ſeen by Man, or any Creature, when thou takeſt away the Souls of them. For he (*the Angel of Death*) did, before, openly and in the Face of every one, ſlay Mankind, even the Infant in the Mother's Lap. And the Angel of Death did ſwear in that ſame Hour: And he (*Jehoſha*) gave him his Sword (*or Knife*) again. Then began *Elias* to exalt his Voice before (*the Steps of* Rabbi *Jehoſha*) ſaying to the Righteous, Make Room for the Son of *Levi*; make Room for the Son of *Levi* &c.”

Rabbi *Menachem von Rekenet*, in his Expoſition on the Five Books of *Moſes*, gives the following Leſſon for the Conduct of Men, with Relation to the Angel of Death, in a City that is viſited with Famine: * “When Famine is in a City, Men ſhould take Care not to be ſeen; nor ſhould they walk by themſelves; becauſe of the Angel of Death which is in that City, and hath Power to miſchieve and to kill. And therefore it is written † *And Jacob ſaid to his Sons, why do ye look one upon another.* Likewiſe when the Plague is in a City, Men ſhall lock themſelves up, and not be ſeen in the Streets, becauſe he (*the Angel of Death*) hath receiv'd Power. Whoever meeteth him, is miſchiev'd, and is guilty to his own Soul.

The Two following Paſſages give a very curious Rabbinical Account of the different Behaviour of Dogs in a Town, ſometimes grumbling and howling, at others gameſome and full of Play. In Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, in the *Paraſha Bo*, || there is the following Paſſage. “Our Rabbins, of Bleſſed Memory, have ſaid, When the Dogs howl, then cometh the An-

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* Fol. 104. Col. 2. † Gen. 24. 1. || Fol. 84. Col. 2.

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gel of Death into the City: But when the Dogs are at Play, then cometh *Elias* into the City.” And in Rabbi *Menachem von Rekanats* Expoſition on the ſame Books, in the *Paraſcha Bo* *, there is a Paſſage running thus: “Our Rabbins, of Bleſſed Memory, have ſaid, When the Angel of Death enters into a City, the Dogs do howl. And I have ſeen it written by one of the Diſciples of Rabbi *Jehuda* the Juſt, that upon a Time a Dog did howl, and clapt his Tail between his Legs, and went aſide, for Fear of the Angel of Death. And Somebody coming and kicking the Dog to the Place from which he had fled, the Dog preſently died.” Whether the *Jews* have taken the Notion of the Cauſe of the howling of Dogs from other Nations, or other Nations have taken it from them, is a Matter beyond the Extent of our Diſcoveries. But 'tis very true, and perhaps very remarkable, that a Notion of this Nature prevails among the Multitude in almoſt every Nation upon Earth. There is hardly a Town in *Europe*, which, in the Common Opinion, is not viſited by an Evil Spirit in the Night; which Evil Spirit, call'd almoſt in every Place by a different Name, is ſuppos'd to take its Rounds through the Streets while the Inhabitants are aſleep, and to ſet the Dogs a howling. Nor is there perhaps a Town in *Europe*, where one may not meet with a Hundred Accounts of the miſchievous Pranks of this Viſiter. But that when the Dogs are gameſome and full of Play, *Elias*, or ſome good Spirit, is viſiting the Town, is perhaps a Notion entertain'd by None but the *Jews*.

We ſhall now entertain the Reader with ſome of the moſt remarkable Rabbinical Accounts of what paſſes when the Angel of Death comes to put an End to the Life of Man. In the Talmud-Treatiſe *Avo-*

F f *da*

da Særa, there is the following Paſſage.* "'Tis ſaid of the Angel of Death, that he is full of Eyes; and that when the Sick is dying, he ſtands at the Head (*of the Sick*) and holdeth in his Hand his naked Sword, on which hangeth a Drop of Gall. When the ſick Perſon diſcovereth the ſame, he ſhaketh, and openeth his Mouth. Then the Angel of Death cauſeth that Drop (*of Gall*) to fall into his Mouth; by Means of which he dies, and his Countenance becomes white, and corrupts."

At the End of a little Treatiſe entitled *Haviccuach*, written by Rabbi *Schem Toff*, and printed at *Prague*, there is an Appendix of one Sheet, in which we have the following Account. "When Any one is at the Point of Death, there come to him Three Miniſtring Angels. The Firſt is the Angel of Death. The Second is the Pen-Man (*or Accomptant*). The Third is the Guardian Angel of the Dying. This Third Angel ſaith to him, Know, that thine End is at Hand. Then ſaith the Sick to him, My End is not yet at Hand. Whereupon the Pen-man (*or Accomptant*) immediately ſitteth down, and reckoneth up the Number of his Days and Years. Then openeth the Dying Perſon his Eyes, and beholdeth the Angel of Death, and trembling falleth down (*or turneth*) upon his Face. The Sages ſay, The Angel of Death is as long (*or tall*) as from one End of the World to the other; and that from the Crown of his Head to the Soles of his Feet he is full of Eyes: That he is cloathed in a Fiery Garment; and that on his Knife there hang Drops. By Means of one (*of theſe Drops*) Man dies: By Means of the other he corrupts: And by Means of the Third his Countenance becometh pale. But he dieth not before he hath ſeen the Holy and Bleſſed God: As it is ſaid, * *For there ſhall no Man ſee me and live*."

In the Treatiſe entitled *Shalſheleth hakkabala*, written by Rabbi *Gedalja*, and printed at *Amſterdam*, there is the following Paſſage. † "When the Time is at Hand, that a Perſon is to take his Leave of this World, the Angel of Death ſtandeth at his Feet, holding in his Hands an edged Sword. Then doth the Perſon open his Eyes, and behold the Walls of his Houſe as if they were in a Flame. He alſo beholds the Angel, who is full of Eyes, and whoſe Garments are all on Fire. Then the Body of that Man trembleth for Anguiſh; while the Spirit runneth about the whole Body, as if to take Leave of all the Members, being ready to depart from them. A Man would gladly find ſome Refuge for himſelf, and eſcape him (*the Angel*) but he cannot. Then looketh he upon him, and ſurrendereth his Soul and Body into his Hands. Upon this the Spirit taketh a Second Round throughout the Body; and all the Limbs quiver and ſweat; while the Soul ſaith to the Spirit of the Firſt Man, Woe unto me! for on Account of Thee muſt I depart this World. Then anſwereth the ſame (*the Spirit of the Firſt Man*) I committed but one Sin, and am puniſh'd; but thou haſt committed Many."

In the Treatiſe *Niſhmath Chajim*, in the Second Part, there is the following Account; which gives us another Scene between the Angel of Death and the Dying. ‖ "In the Hour of a Man's departing the World, his being frighted by the Angel of

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* Fol. 20. Col. 2.

* Exod. 33. 20. † Fol. 68. Col. 2. ‖ Fol. 77. Col. 1.

“Death, who is full of Eyes, and holdeth in his Hand a naked Sword, is not All. But the ſame aſketh him, Haſt thou ſtudied in the Law? And haſt thou behav'd with Mercy and Benevolence? Haſt thou acknowledg'd thy Creator as thy King. Haſt thou yielded with Meekneſs to the Will of thy Neighbour. When he (*the Angel of Death*) finds he (*the Dying*) has liv'd up to thoſe Rules, he lets fall the Drop of Gall (*mention'd in the Extracts foregoing*) into his Mouth, and his Soul departeth without Pain, as a Thread that is drawn through Milk. But when theſe Things are not found in him, the Departing of his Soul from his Body is as the Drawing of Wool through Briars.”

Another remarkable Paſſage upon the Article of Death, for the curious Specimen it contains of the Rabbinical Ideas and Reaſonings upon that awful Matter, we have in the *Bammidbar rabba*,* in the Nineteenth *Paraſha*, upon the Words, † *The Lord will not ſuffer the Soul of the Righteous to famiſh.* “This Righteous, ſaith that Treatiſe, is the Firſt Man *Adam*; for Death is decreed upon all the Righteous that deſcend from him. They die not before they have beheld the Countenance of the Divine Majeſty, and have upbraided the Firſt Man *Adam*; ſaying, Thou art the Occaſion of our Death. But he anſwereth them, I committed but one Sin: And among you there is no One who hath not ſinned above Four Times. But whence is it prov'd, that they behold the Countenance of the Divine Majeſty; and that they upbraid the Firſt Man *Adam*? From the Words, *I ſhall not ſee the Lord, even the Lord in the Land of the Living: I ſhall behold* ADAM (as the Rab-

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* *Fol.* 224. *Col.* 4. & *Fol.* 225. *Col.* 1. † Prov. 10. 3.

“bins read here; but we read, and moſt properly, MAN) *no more with the Inhabitants of the World.* But the Righteous, for their ſlight Crimes, are puniſh'd with Death, to the End the Firſt Man *Adam* ſhould not be accuſed by them: As it is ſaid, *The Lord will not ſuffer the Soul of the Righteous to famiſh.*”

In a Treatiſe entitled *Sepher joreh chattaim*, there is the following Paſſage.* “On the Approach of the Hour of Death, a Man is afraid, and would fain hide himſelf from him (*the Angel of Death*) but cannot. Then openeth he his Eyes, and beholdeth the ſame (*the Angel.*) He ſurrendereth himſelf and his Soul into the Hands of the Angel of Death.”

In *Sepher Minhagim* we find the following Account of the Origin of the Cuſtom among the *Jews* to throw out Water from the Houſe in which a dead Corpſe lies. † “I will tell Thee why the Water is thrown out of a Houſe in which lies One that is dead. In former Times it was cuſtomary to blow a Horn, to let People know, that ſome One was dead. For One uſeth not willingly one's Mouth for the ſignifying of bad News. And therefore is the Water flung out, that the Neighbours may ſee, that ſome One is dead in that Houſe. Some ſay, the Angel of Death waſheth his Knife in the Water. But others ſay, this Cuſtom is obſerv'd on Account of theſe Words, ‖ *And Miriam died there, and was buried there; and there was no Water for the Congregation.*”

Another Rabbinical Diſcovery upon the Article of Death is, that the Soul crieth out when ſhe departeth the Body; and that her Voce, on this Occa-

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* N. 66. † Fol. 13. Col. 2. ‖ Numb. 20. 1, 2.

ſion, is what we call *Eccho.* Upon this Matter the *Jalkut Chadaſh* gives us the following Paſſage *. "When a Man departeth this World, his Voice paſſeth from one End of the World to the other, and wanders about the whole World, 'till it enters the Hollows or Clifts of Rocks, and there hideth it ſelf. Now, if a Man crieth out with a loud Voice, then is his Voice heard from thence: And this, is vulgarly call'd, an *Eccho.* But ſhe (*this Eccho*) is quickly at an End, and ſpreads herſelf not ſo widely as the Voice of a Man, becauſe ſhe has not Room enough.

But the Talmud-Treatiſe *Joma* tells us, that this Voice, or Crying of the Soul, when ſhe departeth the Body, happeneth not now; and that the Ceaſing of it is owing to the Prayers of the Rabbins. The Words of that Treatiſe upon the Matter are theſe †: "Our Rabbins teach, that Three Voices paſs from one End of the World to the other; namely, the Voice of the Globe of the Sun; the Voice of the Murmuring of *Rome*; and the Voice of the Soul, when ſhe departeth the Body. Some will ſay (*likewiſe*) the Voice of a Birth (*the Voice of an Infant at Birth.*) Some ſay, likewiſe, the Voice of the Angel *Ridja*, who hath the Management of Rain, and the Care of Moiſtening the Earth. But our Rabbins have pray'd for Mercy for the Soul, that her Departure from the Body might not be accompanied with ſuch horrible Cries; and have obtain'd, that it (*this Crying*) is ceaſed, and happeneth no more.

In the Diſcourſes of Rabbi *Elieſer*, there is the following Account. || "There are Five Things, the Voices of which paſs from one End of the World unto the other, yet are they not heard: And they are the following. When a Fruitful Tree is hewn down, the Voice thereof paſſeth from one End of the World to the other, and is not heard. When the Serpent caſteth her Skin, her Voice paſſeth from one End of the World to the other, and is not heard. When a Wife is divorc'd from her Husband, the Voice goeth from one End of the World unto the other, and yet is not heard. When a Woman is firſt known by a Man, the Voice goeth from one End of the World to the other, and yet is not heard. When an Infant cometh out of its Mother's Womb, the Voice goeth from one End of the World to the other, and yet is not heard. And likewiſe when the Soul departeth the Body, the Voice goeth from one End of the World to the other, and yet is not heard. But the Soul departeth not from the Body till ſhe hath ſeen the Divine Majeſty: As it is ſaid, *For there ſhall no Man ſee me, and live.*"

But of all the Rabbinical Leſſons we have met with concerning Death, there are none perhaps which will ſurpriſe and entertain the Reader equally with the Two or Three following. In the *Jalkut Chadaſh* in the Part entitled *Mitha*, there is the following Paſſage. * "That moſt Men die before their Time, is occaſion'd by their not being careful, when a dead Body is carried out to be buried, to avoid mingling with the Women. For the Angel of Death dances among the Women, at the Time the Dead is carried out, till they return to their Homes. And This hath happen'd ever ſince the Time that *Eve* was deluded. Wherefore a

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* *Fol.* 124. *Col.* 3. † *Fol.* 20. *Col.* 1. || Ch. 34.

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* Fol. 124. Col. 2.

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Man ſhould be as cautious as poſſible not to look upon Women till they return to their Homes And if he goeth (i. e. *accompanieth the Corpſe to the Grave*) he ſhould go before them (*the Women*) But in Caſe it is not poſſible he ſhould go before them, let him not on any Account look in their Faces, till they are quite at Home, and in their Houſes. And if a Man is thus careful upon this Occaſion, he acquireth thereby Long Life. For this Reaſon, and becauſe One ſhould beware of the Accuſation of the Angel of Death, it was the Cuſtom, in the Times of the Talmudic Sages, to ſound either a Trumpet or a Horn at the Time the Dead was carried out."

In the Talmud-Treatiſe *Berachoth*, there is a Paſſage running thus: * Rabbi *Jehoſha ben Levi* hath ſaid, The Angel of Death hath reveal'd Three Things to me. Take not thy Shirt in the Morning from the Hand of thy Servant, to put it on. Waſh not thy Hands (*in Water that is brought or held*) by him whoſe Hands have not been waſhed. And ſtand not before the Women when they return from (*the Interment of*) the Dead; becauſe I dance and paſs before them, carrying a Sword in my Hand, with which I have Power to miſchieve. But what Courſe is he to take who meets him (*the Angel of Death*) ſo that no Diſaſter may befal him. He muſt jump from that Place to the Diſtance of Four Ells. Is there a River in his Way? He muſt get over it. Is there another Way? Let him put himſelf into the ſame. Is there a Wall? Let him go behind it. But if not, let him turn away his Face, and ſay, † *And the Lord ſaid unto Satan, the Lord rebuke Thee*, till they (*the Women*) have paſſed him."

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* Fol. 51. Col. 1. † Zech. 3. 2.

The *Jalkut Chadaſh*, in the Part entitled *Keſhafrin*, * gives us the following Reaſon of this Dancing of the Angel of Death. "When the Holy and Bleſſed God commandeth him to kill a Man, he (*the Angel*) is griev'd. But nevertheleſs he ſeemeth pleas'd in accompliſhing the Commandment of God. Wherefore he danceth before the Women, as if he rejoic'd, to the End he may ſhew, that he executeth the Will of the Lord with Pleaſure. But his chief Purpoſe is to hear the Lamentations of the Women."

'Tis a Cuſtom much obſerv'd among the *Jews*, not to let their Dead lye a Night out of their Graves. They will, if it can be done with any Decency and Convenience, inter them in or before the Night ſucceeding the Time they expire. The Reaſons for this Cuſtom will be ſeen in the Two or Three following Paſſages. In the *Paraſha Emor*, † of a Treatiſe entitled *Sohar*, printed at *Sulzbach*, 'tis ſaid, "The Soul entereth not into the Preſence of the Holy and Bleſſed God in Paradiſe, nor is ſuffer'd to remain in or tranſmigrate to another Body, till the Body (*which the Soul inhabited in Human Life*) is buried. And while the Body remaineth unburied, the Soul is in Anguiſh, becauſe the Unclean Spirit is ready to pollute the ſame (*the Body*). And ſince the Evil Spirit is ſo ready to pollute the Body, a Man ſhould not deſire to have it lye all Night (*out of the Grave*): For the Unclean Spirit cometh in the Night, and ſtretcheth it ſelf over the whole Earth, to find a (*Human*) Body (*that is unburied*) without a Soul, to the End it may defile the ſame. And ſuch a Body is moſt filthily poluted.

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* Fol. 107. Col. 4. † *Fol.* 88. *Col.* 2.

In the Treatiſe *Tijoni*, there is the following Paſſage: * "We are to underſtand, that the Interment of the dead Body is acceptable and pleaſing to the Soul. For as long as the dead Body remaineth unburied, ſhe (*the Soul*) is not admitted into the Manſion of the Holy and Bleſſed God; as our Sages, of Bleſſed Memory, have ſaid in *Medraſh Ruth*. So long as the Body is kept from its Place, ſo long the Spirit or Soul is kept from her Place. But there is a farther Reaſon why it (*the Body*) ſhould be ſpeedily interr'd; and that is the Myſtery of the Soul's Tranſmigration, which is called *Ibbur* (that is, *to impregnate*) that the (*Execution of the*) Decrees of the Holy and Bleſſed God may not be retarded. For while the Body remaineth unburied, the Soul cannot enter into any other Body." And in the Treatiſe *Avodah Hakkodeſh*, there is a Paſſage running thus: † "We teach alſo, that ſo long as the Body reſteth not, or remaineth unburied, the Soul can find no Reſt. Nor is ſhe qualified to enter into Paradiſe till the Body is laid in the Grave. 'Tis then the Soul firſt aſcends to her Reſt."

Being at the Cloſe of our Quotations from the Rabbinical Writings, concerning Death, and the Angels that are Executioners of that irreverſible Sentence upon Human Race, we ſubjoin a few Quotations from the ſame Writings, to ſhew the Rabbinical Notions of the diffuſive Taint of that Original Sin of *Adam*, which brought the dreadful Sentence upon himſelf, and derives it upon all the Branches of his Poſterity. In Rabbi *Becbai*'s Expoſition on the Five Books of *Moſes*, there is a Paſſage running thus: ‖ "Our Rabbins, of Bleſſed Memory, have

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* Fol. 101. Col. 1. † Fol. 45. Col. 2. ‖ Fol. 194. Col. 2.

" thought

"thought, that Every one who deſtroys a Soul (*Every one who brings Death unjuſtly upon another*) is baniſh'd towards the Eaſt; becauſe it is ſaid (when *Adam*, who brought Death upon all his Poſterity, was driven out of Paradiſe) * *And he placed, at the Eaſt of the Garden of Eden, Cherubims* &c. Upon which Words, Rabbi *Iſaac Karo*, in his Expoſition on the Five Books of *Moſes* delivers the following Matter. Although there is in Man a Natural (*or radical*) Heat which conſumes the Natural (*or radical*) Moiſture; or, as *Ben Sira* hath written, though the Natural Moiſture in Man is waſted by his Natural Heat, and by the Motion he hath, which is ſuited to his Manner of Being, yet doth he not die by any other Means than that of the Sin of the Firſt Man." And in the Talmud-Treatiſe *Cad hakkemach* it is ſaid, † "It is well known, that Death was decreed upon the Firſt Man, who was the Root of the World, and the Foundation of all Generations." And a little farther in the ſaid Treatiſe, the Words of the Pſalmiſt, ‖ *But ye ſhall die like Men* (*Adam*) are explain'd in the following Manner: "Ye ſhall die on Account of the Sin of *Adam*, who brought Death upon himſelf, and upon his Seed to the End of all Generations." And ſoon after this Explication, comes the following Paſſage. "'Tis a known Truth in Nature, that when the Root periſheth, the Branches periſh with it. And thus Death, which is a Separation of the Soul from the Body, paſſeth to and ſeizeth on all the Generations of Mankind, becauſe they are the Deſcendants of *Adam*, or Branches iſſuing from him, who was the Stem or Root. 'Tis to

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* Gen. 3. 23. † Fol. 5. Col. 4. ‖ Pſ. 82. 7.

no

“no Purpoſe to ſay, that only the Imperfectly Righteous are involv'd in the Sin and Puniſhment of *Adam*, ſince ſuch as are Perfectly Righteous, and who never were guilty of any Tranſgreſſion, are involv'd in them likewiſe: For behold, we find Some have died, who were perfectly righteous, and who never committed a Crime. And This is what our Rabbins, of Bleſſed Memory, have declar'd, towards the Cloſe of the Chapter *Haſchuttaſin* (*The Firſt Chapter of the Talmud-Treatiſe*, Bava-Bathra); where they ſay, that *Four have died through the Craft of the Serpent*; meaning, that it was not through their own Sin, but by Means of the Firſt or the Original Sin, that theſe Four died.”

Rabbi *Menachem von Reckanat*, in his Expoſition of the Five Books of *Moſes*, * ſays, “We are not to wonder, that the Sin of *Adam* and *Eve* is recorded, and ſeal'd with the Royal Signet upon their Poſterity: For on the very Day in which the Firſt Man was created, All was finiſh'd; as in him were contain'd the whole Structure and Extent of Human Race. For in him was laid the Foundation of the World, that is, of the Generations of Mankind: And when he ſinn'd, the whole World ſinn'd with him: And we our ſelves bear his Tranſgreſſion. But ſuch is not the involving Nature of the perſonal Sins of his Poſterity.”

To theſe Quotations, upon the Article of Death, we add, from the *Jalkut Chadaſh*, the following Paſſage, which accounts very ſtrangely for the Dying of Perſons before the Age of Twenty. 'Tis ſaid in that Treatiſe, † “The Supreme Judicatory, which

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[*] *Fol.* 29. *Col.* 1. † *Fol.* 123. *Col.* 3.

“ is

“is in Heaven, judgeth No one till the Twentieth Year of his Age; nor the Inferiour Judicatory, which is here on Earth, till the Thirteenth Year. Behold, if One dieth before the Twentieth Year, ſo, I confeſs, doth another before the Thirteenth Year; but then it is on Account of his Father's Tranſgreſſion. But why dieth a Perſon between the Age of Thirteen and Twenty, ſeeing he is then no longer ſubject to his Father? (*Anſw.*) Becauſe the Holy and Bleſſed God taketh Compaſſion on him, to the End he may die righteous, and receive a rich Reward in Eternal Life; delaying not his Death till the Twentieth Year, leſt he ſhould ſin, and ſo loſe his Reward in Eternal Life. But when a Perſon, who is between the Age of Thirteen and Twenty, committeth Tranſgreſſions, the Holy and Bleſſed God withdraweth from him his Providence and Care. And the Deſtroyer, that is, the Angel of Death, having receiv'd Power, ſuch a one is enſnar'd in his Sins, and dieth not by the Decree of the Upper Judicatory; but the Deſtroyer, upon his own Authority, cutteth him off. And of ſuch a one it is ſaid, * *But there is that is deſtroyed for Want of Judgment.*”

We ſhall now quote the Rabbins for their minute or particular Notions of the State of Soul and Body after Death: In which Labour we ſhall open to the Imagination of the Reader ſuch Scenes in the Rabbinical World of Spirits, as will hardly fail to keep up his Aſtoniſhment, tho' it ſhould be, as very probably it is, already rais'd to the higheſt Pitch. In the Peruſal of any conſiderable Series of the Fictions of other Men, a Reader of any tolerable Ca-

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[*] Prov. 14. 23.

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pacity and Aquaintance with Things, is not long before he comprehends the whole Force and Extent of their Wit and Genius; and, upon that Diſcovery, is apt to anticipate his Entertainments, and grow weary of his Authors long before they have done with him. But this, we dare ſay, is not the Caſe with the ingenious Reader of theſe Traditions. Weary, without Doubt, he is, by this Time, of the Pretences of the Rabbins to Senſe and Reaſoning, and heartily laments the wretched Condition of their Hearts and Underſtandings, and the Infatuation of ſuch Numbers of his Fellow-Creatures, of the Poſterity of *Abraham*, as are at this Day their Followers. But we aſſure our ſelves, he is not yet weary of the Rabbinical Invention, and that he thinks not yet of Settling with himſelf any determinate Ideas of the Force, Extent and Bias of their Imaginations. The Coinage of the Brains of thoſe Gentlemen is of an infinite Variety of Stamps and Allays. There is ſtill in their Pictures of Things Something new and awakening, and ſtill in their Abſurdities Something that does not weary. And we queſtion not but the Reader will be full as well entertain'd with their Accounts of Matters beyond the Grave, as he has been with their Repreſentations of Things on this Side of it.

The Treatiſe entitled *Sepher Jareh chattaim*,* gives us the following Account: " A Man is judged in this World, in the ſame Hour in which he dieth. And when the Soul departeth the Body, the Preſence of the Divine Majeſty is near unto him. If then the *Law* and good Works are found with him (*that is, if the Law hath been kept by him*) he is happy, becauſe he hath cleaved

to the Divine Majeſty; and his Soul is qualified to aſcend to the Holy Place. But Woe unto him who cleaveth not to the Divine Majeſty, and from whom the Divine Majeſty withdraweth. When a Man is carried to his Grave, all his Works, which he hath done in this World, are at Hand, and preſent themſelves before him. And (*if he hath not kept the Law*) Three Heralds proclaim (One being before him, another on his Right Hand, and the Third on his Left) ſaying thus, This *N.* hath been averſe to his Creator, who reigneth above and below, and in the Four Parts of the World. He hath been rebellious againſt the *Law* and the *Commandments*. Behold his Works, and obſerve his Words. It had been better for him, had he never been created. And before he arriveth at his Grave, all the dead Bodies tremble, and move from their Places, becauſe of him; and ſay, Woe unto him that is buried with his Evil Works (*upon him*) which he hath done. All his (*wicked*) Tranſactions, which, at the Time of his Departure, ſtand near him, go before him to his Grave, and trample upon his Body. The Angel *Duma* likewiſe riſeth; and there go with him (*the Angel*) Thoſe under his Command, who are appointed for the Beating of the Dead, which is call'd *Chibbut hakkefer*, and is perform'd in the Grave. They hold in their Hands Three Fiery Rods, and judge at once the Body and the Soul. Woe unto him on Account of that Judgment. Woe unto him by Reaſon of his Evil Works. How many Judgments then doth (*ſuch*) a Man undergo when he departeth this World. The Firſt is when the Soul departeth the Body. The Second is when his Works go before him, and exclaim againſt him. The Third is when the Body is laid in the Grave. The

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* Num. 66.

Fourth is *Chibbut bakkefer*; that is, the Beating in the Grave. The Fifth is the Judgment of the Worms. When his Body hath lain Three Days in the Grave, his Belly is ripp'd open, and his Entrails come out. Then his Guts, with the Excrement therein, are taken out and daſh'd in his Face, while this is ſaid to him, Take what thou haſt given to thy Guts, of that which thou didſt daily eat and drink, and of which, in all the Feaſtings which thou didſt daily keep, thou diſtributedſt Nothing to the Poor and Needy. As it is ſaid, [*] *I will caſt in your Faces the Dung of your ſolemn Feaſts.* After the Three Days, a Man receiveth Judgment on his Eyes, his Hands and his Feet, which have committed Iniquities, till the Thirtieth Day. And in all theſe Thirty Days the Soul and Body are judged together. Wherefore the Soul, in all theſe Thirty Days, remaineth here below upon Earth, and is not ſuffer'd to go to the Place ſhe belongeth to; like an unclean Woman, which ſitteth without every Day, while her Uncleanneſs is upon her. The Sixth is the Judgment of Hell. The Seventh is, that his Soul wandereth, and is driven about the World, and findeth no Reſt any where till the Days of her Puniſhment are at an End. Theſe are the Seven Judgments inflicted on Men: And theſe are what are ſignified (*in the Words*) *I will walk contrary unto you alſo in Fury; and I, even I, will chaſtiſe you ſeven Times for your Sins.* Much more, concerning theſe Seven Judgments, may be found in the Treatiſe entitled *Niſhmath Chajim*, written by Rabbi *Menaſſe ben Iſrael.* [‖]

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[*] Mal. 2. 3. [†] Lev. 26. 28. [‖] Chap. 2. Fol. 84. Col. 1.

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But we muſt not omit a very remarkable Paſſage we have met with concerning the *Chibbut bakkefer*, in *Eliæ*'s *Tiſhbi*, which is this; [*] “ It is written in *Medraſch*, of Rabbi *Iſaac*, the Son of *Parnach*. The Diſciples of Rabbi *Elieſer* asked him, How is the Beating in the Grave perform'd? They were anſwer'd, When a Man departeth this World, the Angel of Death cometh and ſeateth himſelf upon his Grave: Immediately whereupon, the Soul entereth again into the Body, and maketh it to ſtand on both its Legs. Rabbi *Jehoſha ben Levi* hath ſaid, The Angel of Death holdeth in his Hands a Chain, Half of which is of Iron, and Half of Fire, and beateth (*therewith*) the Deceaſed. The Firſt Time that he beateth him, all his (*the Deceaſed*'s) Joints are torn aſunder. At the Second (*Beating*) all his Bones are ſcatter'd about; and Angels come and ſet them again together. The Third Time he (*the Angel*) beateth him, he turneth to Duſt and Aſhes. Rabbi *Meir* hath ſaid, The Judgment of Beating in the Grave is ſeverer than the Judgment of Hell. And even thoſe who are compleatly righteous, and the Children which ſuck at the Breaſt, excepting thoſe that are born in the Evening of the Sabbath, are not exempted from this Judgment” Of this Matter we have likewiſe an Account in [†] *Sepher Gilgalim*, and in other Treatiſes. And for a Deliverance from this Beating, the *Jews* put up Prayers; one of which, inſerted in the *Benſh*-Book, opens thus [‖]: May it pleaſe Thee, O Lord my God, and God my Father, to beſtow on me thy Love, and deliver me from evil Judgments; from Poverty and

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[*] Fol. 31. Col. 1. [†] Fol. 44. Col. 3. 4. [‖] Fol. 32. Col. 2.

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"Want, and from all Sorts of Puniſhment; from the Judgment of Hell, as alſo, from the *Chibbut hakkefer*;" that is, The Beating in the Grave.

Concerning Worms, as the Inſtruments of the Fifth Judgement, we have, in the Talmud Treatiſe *Berachoth*, * the following Paſſage: "Rabbi *Iſaac* hath ſaid, that a Worm is as painful and hurtful to a dead Body, as is a Needle in the Fleſh of One that is alive." The Treatiſe *Shabbath* † tells us the ſame Thing: As does, likewiſe, the Treatiſe, ‡ *Sepher Charidim.* Of the Sixth and Seventh Judgments we ſhall cite the Particulars hereafter.

The Dead, according to the Rabbins, converſe together, and know All that is done among the Living. And upon this Doctrine is form'd the following Relation, which we take out of the Talmud-Treatiſe, *Berachoth* *. "It happened upon a Time, that a pious Man reliev'd a poor Man in a dry Seaſon, and gave him Alms. And his Wife being angry with him for what he had done, he went and tarried all Night in the Burying-Ground: And there he heard the Spirits of Two deceaſed Girls talk together. One ſaid to other, Come, my Companion, we will range about the World, and hearken behind the Vail which hangeth before the Place where God is, (*to know*) what Puniſhment is to come into the World. Then anſwer'd her Companion, I cannot; for I am buried under a Covering of Reeds. But go thou; and tell me what thou heareſt. Whereupon, ſhe went and rang'd about. And her

Companion ſaid to her, my Companion, What didſt thou hear behind the Vail? And ſhe anſwered, I have heard, that all that is ſow'd in the Firſt Rain (*which Rabbi* Salomon Jarchi, *in his Comment upon this Story; and Rabbi* Joſe, *in the Talmud Treatiſe* Tamiſh, *ſay, is about the Middle of* September) ſhall be beaten down by Hail. Then went he and ſowed in the Second Rain. And all that was ſowed by others was beaten down by Hail: But what he ſowed was not beaten down. Wherefore, the Year following, he went again, and tarried all Night in the Burying-Ground: And he heard the ſame Two Spirits talk to one another. And One ſaid to the other; Come, let us roam about the World, and hearken behind the Vail (*to diſcover*) what Puniſhment will come into the World. Then anſwer'd the other, My Companion, have I not already told thee, that I cannot, becauſe I am buried under a Covering of Reeds? But go thou; and come and acquaint me with what thou heareſt. Whereupon ſhe went; and when ſhe return'd, her Companion ſaid to her, My Companion, What haſt thou heard behind the Vail? And ſhe anſwer'd her, I have heard, that what ſhall be ſowed in the Second Rain (*which, according to the Rabbins, is about the End of* October) ſhall be deſtroy'd by Fire. Then went he and ſow'd in the Firſt Rain. And the Seed of Every one was conſum'd by Fire, but his; which was not ſcorched. Whereupon his Wife asked him, Why, in the laſt Year, was Every-one's Seed (*or Corn*) excepting thine, beaten down by Hail? And (*why*) now, is Every-one's Corn deſtroy'd by Fire, but thine, which is not ſcorched? Then related he to her all theſe Things. A few Days after which, 'tis ſaid, a Quarrel happen'd between the Wife of

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* Fol. 18. Col. 2. † Fol. 13. Col. 2. ‡ Fol. 13. Col. 1. * Fol. 18. Col. 2.

“this Pious One, and the Mother of the Girl who was buried under a Covering of Reeds; when the Wife of the Pious One ſaid to her (*the Mother of the Girl*) Come hither: I will ſhew thee thy Daughter, who is buried under a Covering of Reeds. The Year following, he went again, and tarried all Night in the Burying-Ground, and heard the ſame Spirits again talk to one another. One ſaid to the other, Come, my Companion, let us roam about the World, and hearken behind the Vail (*to learn*) what Puniſhment is to come into the World. Then ſaid the other, my Companion, let me be at Peace. Thoſe Things which have happened already between us, have been heard by the Living.” This Story is likewiſe found in the *Maeſe* [)(] Book; and, as ſtrangely contriv'd as it is, contains Two very obvious and very uſeful Leſſons: One is, That there is nothing loſt by relieving the Poor; as it is always attended with the ſpecial Bleſſing of Heaven. The other is, That Women ought not to be entruſted with Secrets, becauſe they can keep none; or, to adapt the Moral more cloſely to the Fable, That Happineſs is departing, which reſts upon a Secret that is known to a Woman.

We ſhall now lay before the Reader an Argument of the Rabbins to prove, that the Dead converſe together. We find it in the forementi'on'd Treatiſe *Beracboth* [*]; and runing thus: “Rabbi *Samuel*, Son of *Nachmani*, hath ſaid, that Rabbi *Jonathan* did ſay, Whence is it prov'd, that the Dead converſe together? From the Words, [†] *This is the Land which I ſware unto* Abraham, *to* Iſaac, *and to* Jacob, *ſaying, I will give it unto thy Seed.* What is the Senſe of the Word *Lemor* (ſaying, *in our Tranſlation, and juſtly render'd*)? The Holy and Bleſſed God did ſay unto *Moſes*, go and ſay unto *Abraham*, *Iſaac*, and *Jacob*, I have already accompliſh'd the Oath which I ſware.” This is a Rabbinical Argument, that the Dead are to be ſpoke to by the Living, and ſpeak to one another; and is, like all or moſt other Reaſonings of the Rabbins from Scripture, quite againſt Grammar, and even Common Senſe. The Word *Lemor*, which the Treatiſe *Berachoth*, in the Paſſage we are upon, makes an *Imperative*, is clearly a *Gerund*, and cannot be ſubjected to any other Grammatical Appellation by any Law or Rule of Conſtruction in the *Hebrew* Tongue. But the Rabbins will not be govern'd by either Grammer or Common Senſe.

In Rabbi *Becbai*'s Expoſition of the Five Books of *Moſes*, in the [‡] *Paraſha Veſoth habberacha*, there is the following Paſſage. “The Sages, of Bleſſed Memory, teach us, by this foregoing Paſſage, (*concerning* Moſes's *declaring to* Abraham, Iſaac, *and* Jacob, *as the Rabbins will have it*) that the Dead know the Things which happen in the World. But as to *Moſes* his being commanded to acquaint *Abraham*, *Iſaac*, and *Jacob* therewith, This was ſo order'd, to the End they ſhould return him Thanks for acquainting them with the Matter, tho' they knew it before.” In the *German* Treatiſe, *Sepher Minagim*, in *Hebrew* Characters, there is a Paſſage running thus, in the Part entitled *Hilchoth aſeluth* [||]. “We are taught in the *Gemarah*, that the Dead know what is done in the World. Wherefore, One ought to be circumſpect, and to ſhew them Reverence; for they are well acquainted with every Thing; notwithſtand-

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)(Chap. 120. [*] *Fol.* 18. *Col.* 2. [†] Deut. 34. 4.

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[‡] *Fol.* 209. *Col.* 4. [||] *Fol.* 55. *Col.* 1.

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"ing the Scripture ſaith, § *But the Dead know not any Thing*. For by theſe Words are meant the Wicked: 'Tis they who are called the Dead. Wherefore, a Place of Burial is called *Beth*, (*or Bes*) *bachajim*; that is, a Place for the Living." Rabbi *Meir ben Gabba*, in his Treatiſe entitled *Avodath hakkodeſch*, in the Second Part entitled *Chelech haavoda* *, writes upon this Subject in the following Manner: "In *Medraſh Ruth hanneclom*, it is thus ſaid: Rabbi *Alexander* teacheth, that when a Man departeth the World, the *Nepheſh* followeth; that is, the Soul (*followeth*) the Body, and continueth in the ſame. The *Ruach*, that is the Spirit, flieth away from the ſame into Paradiſe, and viſiteth continually the Place of the Soul, and cheriſheth her. The Dead have likewiſe Knowledge, and converſe together. They know every Thing that is done in the World, and many Matters that are beyond it.

The Body of Man, when living, the Rabbins teach, is inhabited by Three diſtinct Beings, which make up his whole thinking or rational Part, One is called *Nepheſh*; that is, the Soul; another is called *Ruach*; i.e. the Spirit; and the Third is called *Neſhama*; which is likewiſe a Soul, but a more glorious one than the *Nepheſh*. Touching Theſe, we have, in the laſt mention'd Treatiſe, the following Paſſage †: "We have already ſaid, in the Eighteenth Chapter of the Firſt Part, that in Man there is a *Nepheſh*; that is, a Soul; and a *Ruach*; that is, a Spirit; and that according to his Works, he is made worthy of a higher Glory, in what is called the *Neſhama*. When the perfectly righteous (*Man*) departeth the World,

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§ Eccl. * *Fol.* 45. *Col.* 2. † *Fol.* 4. *Col.* 2.

the *Neſhama* goeth again without Delay to her Place; and, according to the Words of the *Medraſh*, which I have cited, the *Ruach*, or Spirit, goeth into the lower Paradiſe. But the *Nepheſh* continueth with the Body, 'till it (*the Body*) is corrupted, and the Fleſh conſumed. And this is that which is recited in *Medraſh*; where it is ſaid, *Death muſt part*, &c. meaning the Time in which the Fleſh remaineth. But when it is corrupted and turned to Duſt, which is Death, which parteth her (*the Soul*) and the Body, then the *Ruach* leaveth them, and reſteth in Paradiſe from the Viſits which ſhe made to the Body, while the Body was not corrupted, on Account of the *Nepheſh* that remained with it. Then is the *Nepheſh* eſpouſed to the *Ruach*; and the *Rauch* to the *Neſhama*." And in the *Medraſh* of Rabbi *Simon ben Jochai*, on whom be Peace, it is taught, on the Words, ‡ *But the* Nepheſh (i. e. Soul) *of my Lord ſhall be bound in the Bundle of Life, with the Lord thy God*; that it (*the Paſſage*) ſhould run thus, *The* Neſhama *of the Lord*, &c. "But the Matter is, as we have Stated it. The righteous Part is righteous; for All is bound together; the *Nepheſh* to the *Ruach*; and the *Ruach* to the *Neſhama* and the *Neſhama* to the Holy and Bleſſed God. So that we find the *Nepheſh* is bound in the Bundle of Life; as it is ſaid in the little Treatiſe *Ruth*.

Another remarkable Account of theſe three Tenants of the Body of Man, we find in *Zeror Hammor* *, running thus: "God created Three Worlds, the Upper World, the Middle World, and the Lower World; and he is found ſometimes in

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‡ 1 Sam. 25. 29. * *Fol.* 3. *Col.* 1.

“the Upper, ſometimes in the Middle, and ſometimes in the Lower. And this is ſignified by the Words [†], *Who is like unto the Lord our God, who dwelleth on High: Who humbleth himſelf to behold the Things that are in Heaven and in the Earth.* When the Children of Men are wicked, he withdraweth his Preſence upwards: And when the Children of Men are Good and Pious, he humbleth himſelf to behold the Things that are in Heaven and in the Earth. Farther, it is ſaid in *Sohar*, that God created Three Souls, anſwering the Three Worlds; namely, the *Nepheſh*; that is, the Soul; and the *Ruach*; that is the Spirit; and the *Neſhama*; that is, the precious Soul. The *Nepheſh* is created with a View to the Middle World: But the *Neſhama* with a Regard to the Upper World. Wherefore, by the Means of theſe Three Souls a Man is qualified to inhabit the Three Worlds. And ſometimes he abideth in the Lower World, ſometimes in the Middle, and ſometimes in the Upper World. All which happeneth, according to his Qualification, and the Qualifications of theſe Souls. Wherefore, when a Man departeth the World, he aſcendeth according to his Quality *(or Nature)* and is preſently taken away from the Lower World, wherein he was in his Life-Time: And this is done with Reſpect to the *Nepheſh*. Half a Year after this, he ſoareth in the Air, in the Element of *Ruach*, which is the Wind; and paſſeth into the Middle World: And this is done with Reſpect to the *Ruach*; that is, the Spirit. But at the End of the Year, the *Neſhama* goeth, not down, but up, to the Upper World.

[†] Pſal. 113. 5, 6.

But Rabbi *Menaſſe ben Iſrael*, in his Treatiſe entitled *Niſhmath Chajim* [*], gives quite other Ideas of the *Nepheſh*, the *Ruach*, and the *Neſhama*; ſaying, “They ſignify Nothing but the Three Faculties, Capacities or Virtues of the Soul. In the *Jalkut Chadaſh*, in the Part entitled [†] *Neſhamoth*, ’tis ſaid, “There are in a Man Three Forms of a Soul: The Firſt is the Intelligible Soul; the Second is the Speaking or Reaſoning Soul; the Third is the Animal Soul, which is always craving.

We have Nothing, juſt now, to add farther concerning the Diſſent of any particular Rabbins from the General Doctrine of their Brethren, as we have given it, touching the *Nepheſh*, the *Ruach*, and the *Neſhama*, as diſtinctly conſcious Beings and Inhabitants of the Body. We ſhall now therefore entertain the Reader with a very curious Rabbinical Paſſage concerning the Firſt Entrance of thoſe Beings into the Body: And this we find in *Sepher Gilgulim* [||], running in the following Manner. “The Myſtery of the Conjoining of Souls, which is called *Ibbur*, conſiſteth in the following Particulars. Firſt, the *Nepheſh* entereth at the Birth of a Man: And if his Deeds are right, he is, at the Age of Thirteen Years and one Day, made Poſſeſſor of the *Ruach*; that is the Spirit. And if his Deeds continue to be right, the *Neſhama* cometh in the Twentieth Year. But if, on the Contrary, his Deeds are not right, the *Nepheſh* and the *Ruach* remain without the *Neſhama*. Sometimes a Man is only worthy of the *Nepheſh*, and ſo continueth without the *Ruach* and the *Neſhama*. And then the *Ruach*

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[*] Fol. 69. Col. 2. & Fol. 70. Col. 1, 2. [†] Fol. 154. Col. 1.
[||] Fol. 40. Col. 1.

“ and the *Neſhama* remain in a Place conceal'd, and only known to the Holy and Bleſſed God, and where an Abode is prepared for Every one *(of thoſe Beings)*.”

But we are not at the End of our Collections from the Rabbinical Writings touching the Converſations of the Dead, and their Knowledge of What is doing in the World. In the 'forementton'd Treatiſe *Avodath hakkodeſh*, in the Second Part, there is the following Paſſage.* “ They (*the Rabbins*) likewiſe ſay, that his (*the Deceaſed's*) *Neſhama* aſcendeth and deſcendeth. This muſt be underſtood ſtrictly according to the Letter, in that the *Ruach* viſiteth the Place of the *Nepheſh*, in order to cheriſh her, ſo long as the Body is in Being, and not corrupted in the Grave; as hath been ſaid already. Hence it is, that the Dead have Knowledge, and converſe together; as is mention'd in what I have cited above from *Medraſh*, and is fully ſhewn in the Chapter *Miſhemetho* (which is the Third Chapter of the Talmud-Treatiſe *Berachoth*) † Wherefore, in the Firſt Chapter of the Treatiſe *Berachoth*, it is ſaid, Let One ſpeak to the Dead on no Subjects but ſuch as concern the Dead. And in the Chapter *Shoel Adam* (which is the Twenty Third Chapter of the Talmud-Treatiſe *Shabbath*‖) we read, The Deceaſed knoweth every Thing that is ſaid of him, till the Lid of the Coffin is faſten'd over him; and, according to the Opinion there deliver'd (that is, in the 'foreſaid Treatiſe *Shabbath*) till the Fleſh is corrupted: That is, as long as the Fleſh is in Being, the *Nepheſh*, or Soul, remaineth with the ſame; and

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* Fol. 45. Col. 3. † Fol. 18. Col. 2. & Fol. 19. Col. 1.
‖ Fol. 152. Col. 2.

the *Ruach*, or Spirit, viſiteth her. And thus it happeneth that the Dead converſe together. For This is no impoſſible Matter: For behold, the *Nepheſh*, or Soul, and the *Ruach*, or Spirit, are there together: By which Means Speech (*or Converſe*) is effected; ſince Speech is the Property of the *Ruach*, and fetcheth its Origin from her. It hath likewiſe in this Part been clearly ſhewn, that the *Ruach* is the Cauſe of external (*diſcourſive or confabulative*) Speech. And notwithſtanding there are Many who are not worthy, that the *Neſhama* ſhould deſcend upon them, yet want they not Speech, becauſe the *Nepheſh*, or Soul, and the *Ruach*, or Spirit, are in them; which together are the Cauſe of Life and Speech. Wherefore Rabbi *Salomon Jarchi*, in the Chapter *Shoel*, (which, as hath been ſaid, is the Twenty Third Chapter of the Treatiſe *Shabbath*) on the Words, ‡ *And his Soul within him ſhall mourn*, giveth the following Expoſition: So long as he (namely, the Interr'd) hath any Fleſh, ſo long hath the *Nepheſh*, or Soul, a Kind of Life; ſomething intellectual. And he teacheth withal, that Life, with the *Ruach*, or Spirit, is compleat; and that when the *Ruach*, or Spirit, viſiteth the *Nepheſh*, or Soul, in the Place where the Body is, Life is perfect, and Speech poſſible.”

Upon this Matter the *Avodath hakkodeſh* affords us likewiſe another remarkable Paſſage; which runs thus: “ That the Dead (whoſe *Ruach*, or Spirit, for the Space of Twelve Months, viſiteth the *Nepheſh*, or Soul, remaining with the Body in the Grave) may converſe together, is a poſſible Thing, and doth happen. And This was the

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‡ Job. 4. 22.

“ (*Ground of the*) Art of the Sorcereſs upon *Samuel*,
“ on whom be Peace. She raiſed him, within the
“ Twelve Months, out of his Grave; as is mention'd
“ in the Chapter *Shoël Adam* * (*in the Treatiſe*
“ Shabbath). For his Spirit did viſit his Soul:
“ By which Means it was poſſible for her to raiſe
“ him up. So that he ſpoke with *Saul*, and declared
“ to him What ſhould happen. This whole
“ Performance (*of the Sorcereſs*) is not a Riddle or
“ Parable, but is to be taken in a literal Senſe, and
“ not in a figurative one: (*No*) Far from that. I have
“ found one of the Sages ſpeaking, and heard, that
“ when a dead (*Perſon*) lets himſelf be ſeen, either
“ through (*the Means of*) Sorcery, or otherwiſe,
“ and One viſiteth his Grave at that Time, Nothing
“ is found in it till he (*the Deceaſed*) returneth and
“ ſtrips himſelf of his Cloaths, And thus I have
“ found it in the Collections of the pious Rabbi *Jehuda*,
“ of Bleſſed Memory. I have dwelt the longer
“ on this Subject for the Sake of its Uſefulneſs;
“ and to declare, that in all the Words of our Rabbins,
“ of Bleſſed Memory, who have treated on
“ this Subject, there are no Riddles or Parables;
“ but that Dialogues between the Dead, within the
“ Twelve Months wherein the Body remaineth (*unconſum'd*)
“ may happen: As we find it ſaid of Rabbi
“ *Achai bar Jaſhia*, in the Chapter *Shoël* (*of*
“ *the Treatiſe* Shabbath) that he, after his Death,
“ did ſpeak with Rabbi *Nachman*.”

But of all the Dreams of the Rabbins we have met with, concerning the Senſe, Knowledge and Action of the Dead, the following is the moſt extravagant. We find it in the *Jalkut Chadaſh*, † form'd upon another Rabbinical Dream, that *Abraham* buried

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* *Fol.* 152. *Col.* 2.   † Fol. 14. Col. 3.

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his Wife *Sarah* near *Adam* and *Eve*. The Words run thus: “ When *Abraham* came to bury *Sarah* in
“ the Cave, *Adam* and *Eve* roſe out of their Graves,
“ and would not ſuffer, that it ſhould be done in
“ that Cave; ſaying to him, why ſhould we be
“ always aſhamed, before the Holy and Bleſſed
“ God, for the Sin we have committed? And are
“ you come hither to encreaſe our Shame? For
“ on Account of your Good Works we muſt be aſham'd.
“ Then anſwer'd *Abraham*, Behold I take
“ it upon me, and oblige my ſelf, to pray to the
“ Holy and Bleſſed God, that ye may not be any
“ more aſhamed. Whereupon *Adam* went ſtraight
“ to his Place. But *Eve* would not by any Means
“ content her ſelf with this, nor return to her Grave;
“ ſo that *Abraham*, without loſing much Time, carried
“ her in with his own Hands unto *Adam*. After
“ which, he buried *Sarah*: That is, after *Abraham*
“ had taken upon him to pacifie the Holy and
“ Bleſſed God upon their (*Adam* and *Eve's*) Account.
“ *Adam* went again into his Place; and
“ *Abraham* did afterwards bury *Sarah* and *Eve* together.
“ And This is ſignified through the Words,
“ * *Theſe are the Generations of the Heavens and the*
“ *Earth* (behibbaream, i. e.) *when they were created*.
“ And our Rabbins, of Bleſſed Memory, ſay, that
“ the Word *behibbaream*, by Tranſpoſing the Letters,
“ ſignifies as much as *Be Abraham*; that is,
“ *Through Abraham*. And by This we are given
“ to underſtand, that *Adam* and *Eve*, who were the
“ Production of Heaven and Earth, and not of
“ Men, were only aſhamed on Account of the
“ Righteouſneſs of *Abraham*; who prevail'd, that
“ they ſhould be at Reſt, and that they ſhould not,

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* Gen. 2. 4.

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"in the Life to come, have any Cauſe to be aſhamed." What reaſonable Man is not quite aſhamed to find a Body of his Fellow-Creatures imagining and reaſoning in ſo ridiculous a Manner? Are not ſuch Specimens of the Logic and Conceptions of the Rabbins enough to make one conclude, that they are mad or bewitch'd? And (bold and preſumptuous as it may ſeem) can any ſerious intelligent Chriſtian, who has follow'd us ſo far in our Detail of their Conceits and Sotteries, forbear thinking, that their Heads, and the Heads of All that believe them, are judicially depriv'd of ſome Power that is common to the Minds of the Reſt of Mankind, and eſſential to Soundneſs of Imagination and Right Reaſoning? In the *Sepher Chaſidim* [*], and in the *Maaſe* Book [†], may be found a great deal more concerning the Converſations or Dialogues of the Dead.

The Wicked, ſay the Rabbins, are not to be buried near the Righteous; for that the Righteous ſuffer not a little by ſuch a Neighbourhood. In the Second Part of the Treatiſe *Niſhmath chajim* [‖] we have the following Paſſage. "When the Righteous are at Reſt in their Bed-Chambers, that is, in their Graves, then are revealed to them both the Upper and the Lower Myſteries. But if Any one is buried near them, who is not of equal Worth, the Uppermoſt that inhabit Heaven (i. e. *the Angels*) reveal not their Myſteries to them ſo frequently as they uſe to do. And in theſe Myſteries they feel as much Delight, as if they were eating the moſt delicious Food in the World."

To the *Sepher Chaſidim* there is a ſmall Diſcourſe added, entitled *Zawaoth Rabbi Jehuda hæchaſid*; i. e. *The Charge of Pious Rabbi Jehuda*: In which we find the following Paſſage. "We muſt not bury together (*or in the ſame Place*) the Bodies of Two Perſons, who, in their Life-Time, hated one another; for they have no Reſt together." And farther, in the ſame Diſcourſe, it is ſaid, [†] "When a Woman is buried, who in her Life-Time was a great Glutton; and one ſeeth her Mouth open, 'tis certain ſhe will continue with it (*open*) for the Space of a Year. But to avert (*the Tendency of*) This, one muſt fill up her Mouth with Earth, and then ſhe will do no more Miſchief." We are told likewiſe in the ſame Diſourſe, [‖] When "a City is provided with Sepulchres and Graves, one is not to carry the Dead to be buried in another City. For the Dead that lie in the Firſt, are anger'd at it, becauſe it is a Diſparagement to them."

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[*] N. 196, and 452. [†] Chap. 113. [‖] Fol 88. Col. 2.

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The following Paſſages will ſhew the extravagant Notions of the *Jews* touching the Origin of their Souls, and of the Souls of the Reſt of Mankind. The Treatiſe *Emek hammelech*, in the Part entitled *Shaar ſhiaſhue hammelech*, [§] gives us the following Paſſage. "Our Rabbins, of Bleſſed Memory, have ſaid, Ye *Jews* are ſtiled *Men*; becauſe of the Soul ye have from the Supreme *Man* (i. e. *God*; *whom the* Cabaliſts *call* Adam Ahelion; *that is, the Supreme Man*). But the Nations of the World are not ſtiled *Men*, becauſe they have not, from the Holy and Supreme *Man*, the *Neſhama* (*or glorious Soul*). But they have the *Nepheſh* (i. e. *the Soul*) from *Adam Belial*; that is, the malicious and unneceſſary Man, call'd *Sammaël*, the Supreme Devil." In the Treatiſe *Emek hammelech*, in the

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[*] N. 1. [†] N. 5. [‖] N. 11. [§] Fol. 3. Col. 4.

Part

Part entitled *Shaar reſha diſerarpin*; and in Rabbi *Menachem von Rakenat's* Expoſition on the Five Books of *Moſes*, in the *Paraſha Shemini*, there is a Paſſage running thus: "Ye *Jews* are Men. But the Reſt of the Nations are not Men. The Spirit (*or Soul*) which is ſpread among the Reſt of the Nations, cometh from the Side of Uncleanneſs; that is, from the Devils. The ſame (*Spirit*) is no Man: Wherefore he is not under that Denomination. The Name of that Spirit is Unclean. He is not call'd Man. Neither has he any Part of Man. His Body is likewiſe a Cloathing of Uncleanneſs.

In the Great *Jalkut Rubeni*, in the *Paraſha Bereſhith*, * we have the following Paſſage. "The Skin and the Fleſh is the Coat of a Man. The Spirit within is the Man. But the Idolaters (*meaning all the Nations but the Jewiſh*) are not call'd Men, becauſe their Souls have their Origin from the Unclean Spirit. But the Souls of the *Iſraelites* are derived from the Holy Spirit." And a little farther on in the ſame Treatiſe, it is ſaid, † "An *Iſraelite* is called a Man, becauſe his Soul cometh from the Supreme Man. But an Idolater, whoſe Soul cometh from the Unclean Spirit, is call'd a Swine. If ſo, then is an Idolater the Body and Soul of a Swine." In another Part of the ſaid Treatiſe, entitled *Shaar olam battohu* ‖, there is a Paſſage running thus: "The Wicked are ſtiled the Dead in their Life-Time, becauſe they have not a Holy Soul from the Foundation, which is called *Him that liveth for ever*. But they have the Soul from *Kelifa* (i. e. the Shell) by

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* Fol. 10. Col. 1. † Fol. 10. Col. 2. ‖ *Fol.* 23. *Col.* 4. § Dan: 12. 7.

which is meant the Devil) who is call'd Death, and the Shadow of Death: And through the Sparklings of the ſame they live.

Conformable to This, is the following Paſſage in the Treatiſe *Sheva tal* *. "The Souls of the Nations (*meaning all but the* Jewiſh) have their Origin from the exteriour Powers, the Powers of *Kelifoth* (*that is*, Shells; *by which is meant* Devils) the Myſtery and State of which, we ſhall, with the Help of God, explain in the following Chapters. Wherefore God divided them among the Upper Seventy Princes; and they are given unto them for their Portion. But the Souls of the People of *Iſrael* have their Origin in holy Emanations from the Bleſſed God." And in Rabbi *Menachem von Rekanat's* Expoſition on the Five Books of *Moſes*, towards the End of the *Paraſha Haaſinu* †, there is a Paſſage running thus: "The Influence which deſcendeth upon the Powers of Uncleanneſs, is call'd *Jen Neſech*; that is, *Offer'd Wine*; which is offer'd unto Idols. And from thence are deriv'd the Souls of the Nations of the World (*meaning all the Nations of the World but the* Jewiſh).

The Treatiſe *Taf bavrez* gives us the following Paſſage.‖ "Know thou, that every Part of the World, is given to that People for whoſe Dwelling it was allotted. And this is what is ſaid, § *I have given* Ar *unto the Children of* Lot *for a Poſſeſſion*. *Ar* is then properly divided to the Children of *Lot*. And thus is Mount *Seir* divided to *Eſau*. And our Rabbins, of Bleſſed Memory, have explain'd this Matter through theſe Words. He, namely *Eſau*, is red: So is his Land red.

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* *Fol.* 4. *Col.* 2. † *Fol.* 221. *Col.*4. ‖ *Fol.* 9. *Col.* 2. § Deut. 2. 9.

"By which we are taught, that the Allotment of Land is ſtrictly agreeable to the People who dwell therein. The Reaſon is, that to that Prince, of the Seventy Princes, who preſideth over a Nation, is aſcribed the Influence over that Part of the Land (*or World*). And the Souls which are found in that Part of the Land (*or World*) are from the Portion of the *Kelifoth* or Shells (*that is, the Evil Spirits*) to which the Surface of the Earth is allotted. So that there are Three different Allotments: The Allotment of the People; the Allotment of the Land, and the Allotment of the Prince over the Souls, and the Portioning.

Upon this Subject the Treatiſe *Maarecheth haëlahuth* ſpeaks in the following Manner.* "The Reſt of the People, from whom the *Jews* are ſeparated, are, by the Holy and Bleſſed God, deliver'd to the Princes (which are *abſtract Intelligences*; that is, Spirits without Bodies) and put under their Dominion. He hath ordain'd a Prince over every Nation, to govern it, and ſpeak in Behalf of it; to be its Mediator, and, through the Stars and Planets, to protect it. Thoſe Princes are alſo call'd the Gods of the People, which God hath aſſigned them. And from thoſe Princes are deriv'd the Souls of the People."

The *Emek bammelech* ſays, that the *Jews* are at Length to ſubdue this numerous Brood of Uncleanneſs, which is put under the Dominion of thoſe aërial Princes; or, in other Words, that they are at Length to be the Lords of all other Nations; looking upon all other Nations as the Iſſue of the Devil. The Words run thus †: "Hereafter Good ſhall prevail over Evil. Then the *Iſraelites*, as

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* *Fol.* 106. *Col.* 1. † Fol. 121. Col. 2.

being comprehended under *Good*, ſhall prevail over the Nations of the World; which are comprehended under *Evil*:" That is, which are under the Dominion of the Serpent, or Devil; for the *Avodath hakkodeſh* ſays,* The Serpent, that is, the Devil, is the Evil Part. In the Treatiſe *Zeror hammor*, it is ſaid. † "The Nations of the World are compared to a Serpent, becauſe they have their Origin from the Uncleanneſs of the Old Serpent. This Matter is laid more open in the great *Jalkut Rubeni*, in the *Paraſha Shemoth*, ; where it is ſaid, || "All Souls are derived from the Part of *Cain* and *Abel*. From *Abel* cometh the Good Part (*that is, Good Souls*). And from *Cain* cometh the Evil Part (*or Evil Souls*) The Soul of *Cain* being derived from the Uncleanneſs, which *Sammaël* (*that is, the Devil*) had caſt into *Eve* when he lay with her, all the Souls of the Nations are derived from that Uncleanneſs." Conformably to this, a little Treatiſe, entitled *Afkath Rochel*, having mentioned the Filthineſs of the Evil Spirit, ſays, "§ The *Gojim* (*or Infidels*) and the Denyers of God, who defile themſelves, receive and breathe the Spirit of that Part (*that is, of the Evil Spirit*); and their Souls come from thence."

Rabbi *Aharon Shmuel*, in his Book entitled *Niſmath Adam*, gives us the following very curious Piece of Hiſtory, touching the Origin or Firſt Erection of the Dominion of the Seventy Princes**. "Before the Time of the Diviſion, which happen'd at the Building of the Tower of *Babel*, the Souls of all the Men that liv'd upon Earth, were from one Source, from one Origin. Therefore the

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* Fol. 18. Col. 3. † *Fol.* 148. *Col.* 4. || Fol. 82. Col. 4. § Fol. 7. Col. 2. ** Fol. 5. Col. 2.

“ People had only one Language. But from the Time that God divided out the Seventy Nations, and deliver'd them to the Seventy (*Princes*) every Nation receiv'd its Souls from its reſpective Prince. For this Reaſon Languages are made to differ; according to the Diviſion and Diſtribution of Souls, becauſe Speech is a Faculty of the Soul. We point not out the Contradictions and Abſurdities of the Rabbius upon this ſtrange Matter, becauſe we apprehend the Office to be needleſs. Every Reader may diſcover them himſelf with only Half an Eye.

The Treatiſe *Amniudeba Shifa* gives us a far different Account of the Origin of Souls. 'Tis there ſaid *, “ The Matter concerning the *Leviathan*, (whom God is ſaid to have caſtrated, to the End the World might not be deſtroy'd by his Brood;) and concerning his Female, is not to be underſtood according to the Letter; nor what our Rabbins, of Bleſſed Memory, have ſaid concerning the Angel *Gabriel*, that he will hereafter appoint a Chace with the *Leviathan*. For why ſhould he (*Gabriel*) enter into War with him? But the Matter is to be underſtood thus: The *Leviathan* and his Female ſignifie that Angel which is *Satan*, the other God, and *Lilis* his Wife, who are the *Leviathan*; the ſtreight Serpent, and the crooked Serpent, of which Mention is made in *Iſaiah*, Chap. 27. Ver. 1. as that the Holy and Bleſſed God ſhall viſit them with his ſtrong Sword, to deſtroy them from the World. And *Gabriel* will appoint a Chace with them, to the End the unclean Spirit may be baniſh'd from the Earth. For the Holy and Bleſſed God, in the Beginning, when he had created every Thing according to his Mind, thought with himſelf, What if this *Leviathan* ſhould lye with his Wife the *Lilis*, and beget many Souls of Devils and Idolaters? For as the Souls of the Righteous are derived from the Holy and Bleſſed God; the unclean Souls are derived from the Angel which is *Satan*, the other God; as is well known. And it is a certain Truth, that when the Souls of the Idolaters encreaſe in the World, the Power of Uncleanneſs (which God avert) hath the Upper-Hand: And thoſe Evil Spirits deſtroy the World. Wherefore, What did the Holy and Bleſſed God? He caſtrated the Angel, or *Satan*, that, (in order to ſave the World (*from Deſtruction*) he might not mix with her (*Lilis*).” Agreeably with this, it is ſaid, in the *Paraſha Miſhpajim*, “ That the other God had been caſtrated; for the Holy and Bleſſed God had caſtrated him, to the End he might bring forth no Fruit into the World; *i. e.* beget no Young. Behold, the Sage Writer of the Book *Cheſel le Abraham*, has objected againſt, or contradicted theſe Words of *Sohar*; ſaying, How is it poſſible, that the Holy and Bleſſed God ſhould have caſtrated that Angel which is the other God, to the End he might not beget the Souls of Idolaters? Do not we ſee, that there are a Multitudeof Unclean Souls? He hath compleatly and excelently eſtabliſh'd his Objection, and ſaid, the Matter muſt be underſtood thus: That thoſe (*unclean*) Souls are not deriv'd from the Mixture of the Angel, which is *Satan*, with the *Lilis*. For when God had caſtated them, it was impoſſible for them to mix. But thoſe Souls, and the Souls of Devils that come into the World, come through the Works of the Wicked. For he who commits a Sin, createth, through his Evil Work, a Devil; and thoſe are

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* *Fol.* 51. *Col.* 3.

“the Devils that ſtain, endamage and deſtroy the World. Thus far the Words of the Book *Cheſed le-Abraham*. Behold then, a Man createth thoſe Devils through his Evil Works; and the ſame are the Witneſſes, which, at the Day of Judgment, ſhall witneſs againſt him. And Every one will call and ſay, He *N. N.* hath created me, as is particularly mention'd in many Places in *Sohar*.”

The little *Jalkut Rubeni* [*], in the Part entitled *Neſhama*, from the little Treatiſe *Tuf haarez* [†], gives us the following Account of the Regions where abide the Souls of the Seventy Nations, before they enter into Human-Life. “In the Expanſes, or Seven Firmaments, are Seven Planets; *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*: And in theſe Expanſes abide the Souls of the Seventy Nations; each Planet having the Dominion of Ten Nations. But under the Sphere of the *Moon*, which is the laſt of all (*the Planets*) there is found an Expanſe which is of no Uſe (*with regard to the Souls of the Nations*); and Spirits, Night-Apparitions and Souls of Devils abide there.

The Treatiſe *Maarecheth hælahuth*, in the Explanation of *Chajat* [‖], informs us, that, at a certain Period of Time, the Souls of the Seventy Nations will loſe their Exiſtence, or be annihilated. The Words run thus, “In the great Year of Jubilee, no Nation will remain; for in that Year the World will be deſtroy'd and made deſolate. In what then have the *Jews* the Preeminence of them (*the Seventy Nations*)? To this the Anſwer is, That the Deſtruction is to be underſtood of the *Kelifoth* (i. e. *Shells*) which are the Evil Spirits; for they ſhall be quite exterminated from the World. And therefore all the Souls of thoſe Nations that are deriv'd from them ſhall be put to Shame and cut off, becauſe the Cauſes of their Exiſtence will be utterly at an End, and their Names be kept no more in Remembrance.

We ſhall now ſhew more particularly the Notions of the *Jews* concerning the Origin and Nature of their own Souls. The Treatiſe *Shene luchoth habberith*, [1] ſays, “The Souls (*meaning the Souls of the* Jews) are a Part of God from above.” And Rabbi *Aharon Smuel*, in the Treatiſe *Niſhmath Adam* [2], ſays, “the Soul of a *Jew* is a Part of God from Above.” And in the Preface to the Treatiſe *Shefa tal*, 'tis ſaid, “The Soul (*of a Jew*) is a Part of God from above, and of his Subſtance or Eſſence, as a Son is of the Eſſence of his Father.” In the Treatiſe *Emek hammelech*, in the Part entitled *Shaar Kirjath arba* [3], it is ſaid, “The Souls which he (*God*) created, live and continue for ever, becauſe they are Sparks of the Subſtance or Eſſence of the Bleſſed God, as it is ſaid, [4] *And breathed into his Noſtrils the Breath of Life.*” And in the ſame Treatiſe, in the Part entitled *Shaar reſha diſer anpin* [5], we are told, “The Soul cometh from the Name of the Eſſence; that is, the Name *Jehovah*; as it is written [6], *For the Lord's Portion is his People.*” The Treatiſe *Niſhmath Adam* [7], gives the following Paſſage, “The Soul is the Light and Spark of the Great Name *Jehovah*; and cometh from that great Light, and from his

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[*] *N.* 4.

[†] *Fol.* 9. *Col.* 1.

[‖] *Fol.* 251. *Col.* 2.

“Spirits;

(1) *Fol.* 262. *Col.* 3.

(2) *Fol.* 4. *Col.* 1, 2, and 3.

(3) *Fol.* 121. *Col.* 4.

(4) Gen. 2. 7.

(5) *Fol.* 131. *Col.* 1.

(6) Deut. 32. 9.

(7) *Fol.* 5. *Col.* 1.

“Holy

"Holy Fire; as the Scripture ſaith, [1] *For the Lord thy God is a conſuming Fire.* And as one Torch is lighted by another, without any Dimunition (*of that other*;) ſo may we ſay concerning the Soul, which cometh from the Mouth and Spirit of the Bleſſed God." We are told likewiſe, in the ſame Treatiſe, that the Souls of the *Jews* have their Being from the Ten *Sephiroth*, or *Sephiros* [2]. The Words run thus, "Our Souls, which are contain'd in the Unity of the Soul of the Firſt Man, come from the Ten Holy *Sephiroth*, or Flaſhings (*of Light*)." We are informed in the Treatiſe *Shefa tal* [3], "That by the Ten *Sephiroth*, the *Cabaliſts* underſtand the Divinity."

The Preface to the ſame Treatiſe *Shefatal*, gives us the following remarkable Paſſage, touching the Preciouſneſs of the Souls of the *Jews* in the Eſteem of God, and the little Regard God hath for the Souls of any other People. After ſaying, That from the Seventy Souls, which came from the Loins of *Jacob* [4], there are Seventy Nations, the Preface goes on thus: "It was neceſſary, the *Law* ſhould acquaint us with this, to the End we might be taught that every individual Soul of the *Iſraelites* is more acceptable and worthy in the Eyes of the Holy and Bleſſed God, than all the Souls of any other whole Nation (*of the Seventy.*) And this Matter is revealed to us in another Part of the Law; where it is ſaid, [5] *All the Soul* (not Souls, in the Plural) *of the Houſe of* Jacob, *which came into* Egypt, *were Threeſcore and Ten.* It (the *Law*) did well obſerve this; ſaying, *All the Soul*; not *All the Souls*; as it ſaith of

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(1) Deut. 4. 24. (2) Fol. 7. Col. 1. (3) Fol. 1. Col. 2.
(4) Exod. 1. 5. (5) Gen. 36. 6.

Eſau [5], *And all the Souls of his Houſe*; mentioning thoſe Souls by the Plural Number, altho' they were but Six. How much more might it have been uſed with Reſpect to *Jacob*, *All the Souls*, ſince there were Seventy Souls (*deſcended from him*)? But it (*the Law*) would teach us, that every individual Soul of the *Iſraelites*, is more worthy and acceptable in his Eyes (*the Eyes of God*) than all the Souls of a whole People of the Nations of the World; and that the Body of the People of *Iſrael* are more lovely and valuable in his Eyes than all the Seventy Nations.

The following Quotations reſpect the Time of the Creation of the Souls of Men. And in them the Reader will obſerve a Deviation from ſeveral of the Rabbinical Doctrines juſt given. Rabbi *Menaſſe ben Iſraël*, in his Treatiſe entitled *Niſhmath Chajim*, ſays [6], "Altho' the Learned of the Nations of the World are of Opinion, that the Souls are created with the Body, yet the true and perfect *Iſraelites*, believe with a compleat Fath, that they (*the Souls*) were all created in the Six Days of the Creation of the World." And preſently after, he giveth the following Paſſage from the Treatiſe *Tanchuma* [7]: "All the Souls which have been from the Time of the Firſt Man, and which ſhall be to the End of the World, were created in the Six Days of the Creation of the World." Rabbi *Menachen von Rakenet*, in his Expoſition on the Five Books of *Moſes*, in the *Paraſha Bereſhith* [8], ſays, "It is already known to thee (*the Reader*) that the Souls were created in the Six Days of the Creation; as it is ſaid [9], *Knoweſt thou it, be-*

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(6) Fol. 70. Col. 2. (7) Fol. 32. Col. 2. (8) Job 38. 21.

“ *cauſe thou waſt then born? or becauſe the Number* “ *of thy* Days *is great.* And this is intended to ſignify, that the Souls were created with the firſt “ Light.” And Rabbi *Menaſſe*, in the 17th “ Chapter of the *Niſhmath chajim* [1], ſays, “ Now “ I have taſted a little Honey, and mine Eyes are “ enlighten'd in this Matter, let us ſearch on what “ Day of the Six Days of the Creation of the “ World, they (*the Souls*) were created. And I “ ſay, that moſt of our Sages, of Bleſſed Memory, “ agree in this, that the Souls were created on the “ Firſt Day. Rabbi *Moſhe bar Nachman* hath “ written, it muſt by no Means be ſaid, that they “ (*the Souls*) were created after the Firſt Day, becauſe the Holy and Bleſſed God did, on the Firſt “ Day, create Something out of Nothing. But “ from that Day forward, during the reſt of the “ Days of the Creation, he created Something out “ of Something. And if ſo, then are the Souls “ comprehended in what was created on the Firſt “ Day.

In the following Quotations we have an Account of the Abode of thoſe Souls 'till they are ſent into Human-Life. Rabbi *Salomon Jarchi*, in his Comment on the Talmud-Treatiſe *Chagiga* [2], ſays, “ There is a Treaſury in Heaven, which is called “ *Guff*; and all the Souls which were created in the “ Beginning, and are hereafter to come into the “ World, God plac'd therein.” The Treatiſe *Zeror hammor*, in the *Paraſcha Nizzavim*, ſpeaks of the ſame Treaſury [3]; ſaying, “ Out of this “ Treaſury God furniſheth with Souls the Children in the Mother's Womb.” And to the ſame

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(1) Fol. 71. Col. 2. (2) Fol. 5. Col. 1. (3) Fol. 152. Col. 1.

Purpoſe

Purpoſe writes Rabbi *Menaſſe ben Iſrael*, in his Treatiſe *Niſhmath chajim* [4]; ſaying, “ It is certain, “ according to the Opinion of all the Sages of “ *Iſrael*, that God giveth from Heaven the pure “ Soul to Man in the Beginning, when he is form'd “ in his Mother's Womb, before he cometh out “ into the Air of the World.” The Reader will ſuppoſe, that the Rabbins ſpeak here only of the Souls of the *Jews*. Upon the Number of which Souls the remarkable Paſſages we have met with are the following.

The *Jalkut Chadaſh*, in the Part entitled *Neſhamoth* [5], ſays, “ The Number of Souls is Sixty “ Times Ten Thouſand, or Six Hundred Thouſand. And the *Law* is the Root of the Souls of “ the *Iſraelites*. And every Verſe in the *Law* has “ Six Hundred Thouſand Explanations: And every “ Soul is form'd particularly out of One Explanation. Hereafter, Every one will read the *Law* according to the Explanation which relateth to him, “ and out of which his Soul was created. But there “ are many Souls which contain many Explanations: “ And *Moſes*, our Inſtructer, on whom be Peace, “ contain'd all the Six Hundred Thouſand. Likewiſe every Night, when a Man ſleepeth, his “ Soul aſcendeth up into Heaven, if he is worthy “ of it, and there readeth the Explanation, which “ belongeth and is allow'd to her, of One Verſe; “ and in the Second Night (*the Explanation of*) “ another Verſe. Theſe Six Hundred Thouſand “ Explanations are according to the plain and literal “ Senſe of each Verſe. And there are in the *Aggada* “ (i. e. *ſubtle and diverting Hiſtories*) as many other “ Explanations, which are oppoſite to theſe; and

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(4) Fol. 72. Col. 1. (5) Fol. 155. Col. 1.

likewiſe

“ likewiſe, in the *Cabala.*” The Treatiſe *Emek bammelch*, in the Part entitled *Shaar reſha diſer anpin* [5], ſays the ſame Things; and that becauſe there were created Six Hundred Thouſand Souls, ſuch is the Number of the *Jews.*” And the Treatiſe *Shir haſhirim rabba* fixes the *Jews* at that Number [6], ſaying, “ *Moſes* is equal to the Six Hundred Thouſand, “ which comprehend all the *Iſraelites.*” And in *Emek bammelech*, in the Part entitled *Shaar olam bahberia* [7] we have the following Paſſage: “ At the “ Time of the Creation of the World, that is, “ when the Firſt Man was created, all the Six “ Hundred Thouſand Souls were comprehended or “ united in him (*the firſt Man*). And this is the “ Doctrine of our Rabbins, of Bleſſed Memory, “ upon the Words [8], *Where wert thou when I laid* “ *the Foundations of the World?* But when the Firſt “ Man had ſinned, the ſaid Souls, both Male and “ Female, were rent from him. And the Male “ Souls retir’d, in the new-created World, to the “ Palace of the God of *Iſrael*; while the Female “ Souls, being ſaw’d aſunder from the Males, “ in the ſame Manner as *Eve*, before Sin, was “ ſaw’d aſunder from *Adam*, retir’d to the *Saphire* Palace, or the Palace built with Saphire “ Stones.

The Damage theſe Souls ſuſtain’d by the Sin of *Adam*, the *Jalkut Chadaſh* informs us, was repair’d by *Abraham*, *Iſaac*, and *Jacob*. The Soul or ſpiritual Part of Man, according to the *Jews*, being, as we have ſhewn, made up of Three diſtinct ſpiritual Subſtances; namely, the *Nepheſh*, the *Rauch*, and the *Neſhema*, the ſaid Treatiſe, in referring the Repairing or Reſtoring the Six Hundred Thouſand

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(5) Fol. 139. Col. 4. (6) Fol. 264. Col. 2. (7) Fol. 171. Col. 7. (8) Job 38. 4.

Souls

Souls to the abovementiond Patriarchs, aſſigns the Subſtances of one Kind to each. The Paſſage is in the Part entiled *Neſhamoth*, and runs thus*: *Abra-* “ *ham* reſtored, or brought to Rights, the Six “ Hundred Thouſand *Nephaſchoth* which depended “ on the Firſt Man. *Iſaac* reſtor’d, or brought to “ Rights, the Six Hundred Thouſand *Ruachoth*, “ which depended on the *Ruach* of the Firſt Man. “ And *Jacob* reſtored the Six Hundred Thouſand “ *Neſhamoth*, which depended on the *Neſhama* of “ the Firſt Man.

The Treatiſe *Emek bammelech*, juſt now cited, meaſures, by theſe Six Hundred Thouſand Souls, the Time to the Coming of the *Meſſias.* The Paſſage is in the Part entitled *Shaar olam battohu* †, and runs thus: “ Our Rabbins, of Bleſſed Memory, “ have ſaid, that the Son of *David* (*that is, the* “ Meſſias) cometh not ’till all the Souls that were in “ the Body of the Firſt Man are at an End. Agree- “ ably with what our Rabbins, of Bleſſed Memo- “ ry, teach upon the Words, *Where wert thou when* “ *I laid the Foundations of the Earth?* Theſe “ Words teach us, that all the Souls which were in “ the *Guf*, that is, the Body of the Firſt Man, “ were dependent on his Body; notwithſtanding “ Rabbi *Salomon Jarchi* explains the Word *Guf* as “ ſignifying a Palace ſo called, in which the Souls “ abide. But the *Law* is explain’d Seventy Ways.” And in the ſame Treatiſe, and in the ſame Part ‡, it is ſaid, very unaccountably, but ſomewhat agreeably with what we have already ſhewn in the Courſe of theſe Traditions, that “ When *Adam* had ſinned, “ all his Members fell off from him (*ſtrange!*) “ And in the Places where they fell, Men came to

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* *Fol.* 155. *Col.* 4. † *Fol.* 24. *Col.* 2. ‡ *Fol.* 31. *Col.* 3.

“ inhabit.

“inhabit. And it was decreed, that thoſe Places ſhould be inhabited, to the End the Souls might be brought out of them. (*the Members, we ſuppoſe.*)

The Treatiſe *Sohar*, on the *Canticles*, * ſays, “When the Holy and Bleſſed God created the Firſt Man, he took the Duſt of the Ground of the Temple (*meaning the Ground on which, afterwards the Temple was built,*) and created him of the ſame, and breathed into his Noſtrils a Living Soul. He (*God*) then opened to him the Gate of Paradiſe, and conducted him into the Seventy Apartments of the Holy Palaces; and made him Ten Nuptial Heavens, like thoſe Heavens which the Holy and Bleſſed God hath determin'd to make for the Righteous in Paradiſe. And the Upper Angels rejoiced, and danced before him. And then, and there, the Holy and Bleſſed God cauſed all the Souls, which he had ordain'd and prepar'd to proceed out of *Adam* into the Children of Men, to paſs before him (*Adam.*) Now, when he (*Adam*) beheld King *David*, he ſaw that he was without Life. Then ſaid he, O Thou Lord of the World, who is he in whom I ſee no Life? And the Holy and Bleſſed God replied, It is King *David*. And when the Firſt Man beheld how the Matter was, he gave, out of the Years aſſigned for his own Life, Seventy Years to *David*. And thoſe are the Seventy Years which King *David* liv'd, and which the Firſt Man wanted of a Thouſand Years, which he had otherwiſe liv'd.

Concerning God's ſhewing *Adam* the Souls of every Generation of Mankind, the *Jalkut Chadaſh*, in

the Part entitled *Luchoth* *, gives us the following Paſſage. “Our Sages of Bleſſed Memory have ſaid, The Holy and Bleſſed God did ſhew unto *Adam* every Generation and its Prieſt: Which is not to be underſtood as if he beheld them only viſionarily or prophetically, but that God did actually, and in very Deed, ſet them before his Eyes. For (*at that Time*) all the Souls, which were to come into the World, did actually ſtand before the Holy and Bleſſed God, and in the very ſame Likeneſs in which they were to appear in the World: So that *Adam* could perfectly diſtinguiſh them. And thus it happen'd on Mount *Sinai*; as it is written †, *And alſo with thoſe that are not here:* Words which denote, that the Souls, which were not then born into the World, were preſent on Mount *Sinai*, and in the ſame Form in which they were to appear in the World.” Can any Man living, but a Rabbin, entertain a Notion, that this Paſſage in *Deuteronomy* denotes any ſuch Matter? Can any Thing be more evident than that it denotes the quite Contrary? But what doth the Author of this Paſſage mean by the Phraſe, *in the ſame Form?* Certainly he did not mean *in the ſame Bodies*; ſince Bodies had been viſible to the Aſſembly at Mount *Sinai*. And yet 'tis hard to conceive what he could mean elſe.

The ſame Treatiſe (*Jalkut Chadaſh*) in the Part entitled *Neſhamoth* ||, teaches, that Souls before they come into the World, are cloathed, and appear before Almighty God in the Bodies in which they are to appear in the World. “All the Souls (*'tis there ſaid*) before they come into the World, cloathe themſelves in the ſame Bodies, and put

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* *Fol.* 15. *Col.* 1.

* *Fol.* 3. *Col.* 2. † Deut. 29. 15. || *Fol.* 154. *Col.* 4.

on the ſame Likeneſs, in which they are to appear in the World. Every Soul above, before ſhe cometh into the World, cloatheth herſelf with a Body; and in that Image, or Figure (i. e. *ſo habited*) ſhe ſtandeth before the Holy and Bleſſed God. Then doth the Holy and Bleſſed God adjure that Soul and Body not to ſin. And theſe Things are ſignified by the Words *, *Thine Eyes did ſee my* Golem: That is, my *Golem*, which is the Body, thine Eyes did ſee when I ſtood before Thee.

Rabbi *Menaſſe ben Iſraël*, in his Treatiſe entitled *Niſhmath Chajim*, in the Second *Naamar* †, delivers this following Matter. “Our Rabbins, of Bleſſed Memory, in the Treatiſe *Tanchuma*, in the *Paraſha Pekude*, ſay, All the Souls which have appeared ſince the firſt Man, *Adam*, and (*likewiſe thoſe*) which are to appear, to the End of the World, were created in the Six Days of the Creation; and were all in Paradiſe. And they were all preſent at the Promulgation of the *Law*: As it is ſaid ‖, *Neither make I this Covenant and this Oath with you only, but as well with him that ſtandeth here with us this Day before the Lord our God, as with him that is not here with us this Day.* Of which Words the foregoing Doctrine is a neceſſary Explication: For how could God make a Covenant with Thoſe who were not Yet come into the World, nor yet created? Wherefore, we are to underſtand the Matter, according to the Explication, thus, That God the Lord made a Covenant not only with the Souls that ſtood there Bodily, but alſo with thoſe which were created in the Beginning, and were there preſent without the Body

(*preſenting themſelves*) to take the Oath (*adminiſtred*) at Mount *Sinai*. And for this Reaſon it is, that the Word *ſtandeth* is uſed (*in the Paſſage from Deuteronomy*) the ſame being uſed with Reſpect to the Miniſtring Angels by *Zachary* — * *Among thoſe that* ſtand *by*: As thou mayeſt ſee at large in the Treatiſe *Pardes Rimmonim*.” The Reader obſerves, that, according to this Rabbin, the Souls which were not come into the World at the Time of the Promulgation of the *Law* on Mount *Sinai*, were preſent at the Promulgation without the Body.

The following Paſſage was intended for the giving ſome Impreſſion of the Terrors of the Voice and Preſence of Almighty God. We find it in the Twenty-ninth *Paraſcha* of the Treatiſe *Shemoth Rabba* †; running thus: “Rabbi *Levi* hath ſaid ‖, The *Iſraelites* deſired of the Holy and Bleſſed God Two Things; namely, to ſee his Divine Majeſty, and to hear his Voice; as it is ſaid, *Behold the Lord our God hath ſhewed us his Glory and his Greatneſs*, &c.— *And we have heard his Voice out of the Midſt of the Fire.* But there was no Strength to be perceiv'd in them (*the* Iſraelites, *when they heard and ſaw theſe Things*): For when they were come to Mount *Sinai*, and God had revealed himſelf to them, their Souls fled out of their Bodies, becauſe He had ſpoke to them: As it is ſaid, § *My Soul was gone when he did ſpeak.* But the *Law* prayed to the Holy and Bleſſed God for Mercy for them; and ſaid to him, *Is there a King who betrotheth his Daughter, and ſlayeth his Domeſticks? All* (the other) *Men in the World rejoice: But Death is the Fate of thy Children.* Upon which, the Suols (*of the Iſraelites*) came into them again: As it is ſaid ‡, *the Law of the*

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* Pſal. 139. 16. † *Fol.* 70. *Col.* 2. ‖ Deut. 29. 14, 15.

* Zac. 3. 7. † Fol. 118. Col. 1. ‖ Deut. 25. 4. § Cant. 5. 6. ‡ Pſal. 19. 7.

“*Lord is perfect, converting the Soul:*” That is, according to this Rabbin, the Perfection of the Law of the Lord is, that it makes the Soul return into the Body; and not that it turns the Soul from Sin; as all Mankind beſides underſtand the Paſſage.

But the following Quotation, from the Treatiſe *Sohar chadaſh* [*], will furniſh the Reader with much more ſurpriſing Inſtances of the Rabbinical Penetration in the interpreting of Scripture. “Rabbi *Jehuda* hath ſaid, Come and behold; There paſſeth “not a Night in which the Angel *Matarton*, the “Prince of Countenance, doth not take all the “Souls of the Sages, who ſtudy the *Law*, and con“vey them into the Preſence of the Holy and Bleſ“ſed God. And the Miniſtring Angels wait, and “ceaſe from ſinging their Hymns to the Praiſe of “God, ’till the Souls of the Righteous are aſſem“bled and have join’d them; to the End that they, “together, may, with one Accord, ſing the Hymn “to the Moſt High: As it is ſaid [†], *The Flowers* “*appear on the Earth*. Theſe Flowers are Thoſe “who ſtudy the *Law* and its Ordinances. *The* “*Time of ſinging* (of Birds) *is come*; that is, when “they (*the Angels and the Souls of the Righteous*) “together ſing to their Creator. *And the Voice of* “*the* Turtle *is heard in our Land*. This *Turtle* is “*Matatron*; whoſe Voice is heard, (*calling*) to “the Souls of the Righteous to aſſemble, in “order to ſing every Night the Hymn of “Praiſe to their Creator: As it is ſaid [‖], *Let the* “*Saints be joyful in Glory.*” And in *Jalkut Chadaſh* [§], it is ſaid, “When a Man ſleepeth, then “aſcendeth his Soul on High, to behold the higheſt

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[*] *Fol.* 44. *Col.* 1.

[†] Cant 2. 12.

[‖] Pſal. 149. 5.

[§] *Fol.* 177. *Col.* 3.

“Light.” The Treatiſe *Emek hammelek*, in the Part entitled *Shaar olam hattoba* [*], is very large concerning the nightly aſcending of Souls into Paradiſe.

The following Quotation we make as an Introduction to another, which will give the Reader ſome Account of a particular, extraordinary, or, as it is called, *Neſhama jethera*, i. e. a ſupernumerary Soul, with which, the *Rabbins* teach, every *Jew* is provided during the *Jewiſh* Sabbath. In the Talmud-Treatiſe entitled *Taanith*, or *Taanis*, [†] and likewiſe in the Treatiſe *Beza*, [‖] it is ſaid, “What is the Reaſon that no Faſting is obſerv’d “on the Firſt Day of the Week? Rabbi *Jochanan* “hath ſaid, Faſting is not then obſerved, to the “End the *Chriſtians*, who keep their Feſtival on “that Day, may not ſay of us, that we faſt whilſt “they rejoice.” But the Treatiſe *Sopherim* [‡] delivers other Reaſons for this Matter; running thus, “*Shemuel bar Nachmani* hath ſaid, it (*the Faſt*“*ing*) is not obſerv’d (*on the Firſt Day of the Week*) “becauſe it is the Third Day (*in the Week*) after “the Creation of the Firſt Man. For *Adam* was “created on the Sixth Day; namely, on a *Friday*; “from which we reckon *Sunday* the Third Day: “And, on every Third Day, a Man is infirm and “feeble, and not fit for Faſting; as Rabbi *Salo*“*mon* has expreſs’d it in his Obſervations upon it “(*the Third Day*). The *Reſch Lakiſh* hath ſaid, It “(*the Faſting*) is not obſerv’d on Account of the “ſupernumerary Soul; for the *Reſch Lakiſh* teach“eth that that Soul is, on the Evening of the Sab-

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[*] *Fol.* 36. *Col.* 3.

[†] *Fol.* 27. *Col.* 2.

[‖] *Fol.* 16. *Col.* 1.

[‡] *Fol.* 13. *Col.* 4.

“ bath, that is on *Friday* Evening, given of God “ unto Man; and that, at the End of the Sabbath, “ it is taken away from him: As it is ſaid *, *But* “ *he reſted the Seventh Day:*” As we juſtly render the Paſſage. But this Rabbin unaccountably divides the Word *Vajin nafech*, in the Text, ſignifying, *He reſted or refreſhed himſelf*, into *Vai aſeda Nefech*, i. e. Ah, the Soul (*the ſupernumerary one*) departeth. It is, perhaps, a Cabaliſtical Operation upon the Word. But, in what Manner ſoever it comes to be disjointed, the Reader, if he hath followed us from the Opening of this Work, is pretty well accuſtom'd by this Time to ſuch Rabbinical Torturings of Scripture.

In the *Jalkut Chadaſh*, in the Part entitled *Shabbath* †, is the following Paſſage. “ The Soul hath “ Five diſtinct Forms (*or Parts*) and Names. “ Theſe are the *Nepheſh* (that is, the Soul): the “ *Ruach* (that is, the Spirit): the *Neſhama* (that “ is, the Superiour or more Cœleſtial Soul): “ *Chaja* (the Living, or Life): and *Jechida* (the “ Solitary, or Retir'd). Theſe are receiv'd of “ Man at the following Seaſons. In the Work “ Days between, the Feaſt and the Increaſe of the “ Moon, cometh to him the *Nepheſh*: On the “ Feaſt-Day cometh to him the *Ruach*: On the “ Day of Attonement, the *Neſhama*: And on the “ Sabbath, the ſupernumerary Soul; which is the “ Myſtery of *Chaja*. And in the Life to come he “ is made worthy to receive *Jechida*.” Rabbi *Menachem von Rekanet*, in his Expoſition on the Five Books of *Moſes*, ſpeaks thus, “ Our Rabbins, “ of Bleſſed Memory, have ſaid, that *Man*, on “ the Sabbath, hath an additional Soul.”

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* Exod. 31. 17.

† Fol. 165. Col. 3.

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Moſt *Jews* do firmly believe, that they are, during their Sabbath, poſſeſſed of this *Neſhama Jethera*, or Myſtery of *Chaja*; which we render the *Supernumerary* or *Additional* Soul. And the *Jalkut Chadaſh*, in the Part entitled *Shabbath*, informs us, that the *Jews* feaſt high on the Sabbath in Honour to this Spiritual Gueſt, and to entertain and give her Pleaſure. The Words run thus *: “ The “ Myſtery of Voluptuouſneſs on the Sabbath is, “ that the ſupernumerary Soul may be rejoiced, to “ the End ſhe may utter a mighty Prayer (or “ *Thankſgiving*) in Honour of the Divine Majeſty, “ among the Lower; that is, among Men that “ dwell upon the Earth; when they ſay Grace at “ Meals; which is a Duty not enjoin'd among the “ Upper, or thoſe that dwell in Heaven.” And Rabbi *Salomon Jarchi* ſays, that this Supernumerary or Additional Soul provokes the Appetite. His Words (which are in his Expoſition on the Talmud-Treatiſe *Taanith* †) runs thus: “ The Supernumerary Soul carries out the Mind of Man to “ Eating and Drinking, and makes him eat and “ drink with Appetite and Pleaſure.

The *Jalkut Chadaſh*, in the Part entitled *Shabbath*, ſpeaks likewiſe of the Origin or Source of thoſe Supernumerary or Additional Souls. The Paſſage runs thus ‖; “ Concerning the Supernumerary Souls, “ which come on the Sabbath, they are derived “ either from the Part of *Abel*, or from the Part “ of *Cain*.” This will appear very ſtrange Doctrine upon the Supernumerary Soul, if the Reader compares it with what we have before deliver'd upon the Matter, and at the ſame Time bears in Mind what we have already cited in this Work,

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* Fol. 144. Col. 1.

† Fol. 27 Col. 2.

‖ Fol. 165. Col. 2.

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concerning the Extraction of *Cain*; namely, that he was the Offſpring of *Sammaël*, the Prince of Devils, by *Eve*. To which, upon this Occaſion, we add the following Paſſages. Rabbi *Menachem von Rekanet*, in his Expoſition on the Five Books of *Moſes*, in the *Paraſha Bereſhith*, writes thus[*]: "In the Treatiſe *Sohar*, it is ſaid of *Cain*, that from him are derived the Souls of the Wicked." And in the *Jalkut Chadaſh*, in the Part entitled *Adam*, it is ſaid [†]: "All the Souls in the World are deriv'd either from the Part of *Cain* or *Abel*. The Righteous are the Children of *Abel*; and the Wicked are the Children of *Cain*."

But Rabbi *Menaſſe ben Iſrael*, notwithſtanding the Authorities againſt him, appears like a Man of Judgement, againſt the Literal Acceptation of the Account of the *Neſhama Jethera*, or Supernumerary Soul, in his Treatiſe entitled *Niſhmath Chajim*, in the Second *Maamar*.[‖] He ſays, ſpeaking of the Account of the Supernumerary Soul, "But now, if the Reader conceives, that an Additional Soul is given to an *Iſraelite* on the Sabbath, he is miſtaken: For they who firſt deliver'd this Matter, had no ſuch Conception. Their Intent in it was to inſtruct us, that the Soul, on the Sabbath, which is appointed for the Study of the *Law*, and in which the Hand is freed from the Employments and Fatigues of the Working-Days, aſcends gradually, as we read [§], *From Matthana to Nahaliel, and from Nahaliel to Bamoth* (*he means, from Step to Step, or higher and higher*.) And the Additional Soul ſignifies Increaſe of Knowledge, and Advancement in the Study of the Divine *Law*."

WE ſhall now quote the Rabbins upon the *Tranſmigration of Souls*; that ancient and famous, and ſtill propagated Doctrine; for the *Jews*, as well as ſeveral Eaſtern Nations, maintain it ſtrenuouſly. Many Readers, we apprehend, will be extreamly ſurpris'd to find the *Jews* teaching and ſupporting this Doctrine. But to the Learned, and to the careful Readers of Holy Writ, it will be no Novelty. We meet, in Evangelical Hiſtory, with ſome Hints of this Perſwaſion of the *Jews*; particularly, a very plain one in the Queſtion which was put to our Lord by his Diſciples, upon the Caſe of the Man who had been blind from his Birth [*]. So that it is apparent enough, the *Jews* held this Opinion in the Time of CHRIST. But when, or where they firſt took it up is a Matter, we conceive, not eaſy to be determin'd. The only Lights, we know of, which offer themſelves at preſent among us in this Enquiry, ſetting aſide theſe Traditions, are the Hiſtories of Old *Egypt*, and of the Bondage of the Children of *Iſrael*: According to which, a Man would judge, that the Children of *Iſrael* receiv'd this Doctrine from the *Egyptians* in the Time they were enſlaved by 'em. But when theſe Traditions ſhall be conſulted in the Enquiry, and the Doctrine, as it is here taught, exemplified and illuſtrated, ſhall be compar'd with the Notions which enter'd into it among the Ancient *Egyptians*, and the Philoſophers of Ancient *Greece*, who borrow'd it of them, there will, perhaps, appear a Probability, that this Doctrine among the Children of *Iſrael*, was ancienter than their Bondage in *Egypt*. If, upon this

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[*] Fol. 34. Col. 1.
[†] Fol. 8. Col 2.
[‖] Fol. 53. Col. 2.
[§] Num. 21. 19.

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[*] John 9. 2.

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Compariſon, a Probability ſhall be urged on the other Side the Queſtion, namely, That the Rabbins have grafted many Fancies of their own on the Doctrine of the *Egyptians*; it may be anſwer'd, that all, Things fairly conſider'd, the Probability is ſtronger on the other Side. It would be a tedious Work to put together All that might be urged upon this Matter; and 'tis none of our Buſineſs. All, therefore, that we ſhall ſay farther upon it, is, that the Face or Tenor of the Leſſons and Illuſtrations of the Rabbins upon this Doctrine, without ſtaying to obſerve upon their pointing to higher Antiquity than Old *Egypt*, carry, in our Judgment, an Air that is wholly *Jewiſh*, without the leaſt Mixture of the Air or Manner of any other People: And that it muſt, in our Opinion, without better Lights, remain an uncertain Matter, whether the *Jews*, or, if you will, the *Iſraelites*, receiv'd this Doctrine from the *Egyptians*, or, the *Egyptians* from them.—— We ſhall now deliver our Collections from the Rabbins upon this famous Tenet; obſerving in the Firſt Place, that the *Jewiſh* or *Hebrew* Terms for it are *Gilgul Neſhamoth*, ſignifying a *Rolling* or *Revolving of Souls*.

Rabbi *Menaſſe ben Iſrael*, in his Treatiſe entitled *Niſhmath chajim* *, ſays, "The Revolving or Paſſing of Souls from one Body to another, is a Matter of juſtifiable Faith throughout our whole Community. Nor are there Any who deny or reject it, excepting the Rabbins *Saadlaſs*, *Haggaon*, and *Bedraſhi*; whoſe Diſent appears in the Letter of Excuſe to Rabbi *Salomon ben Addereth*. Rabbi *Levi ben Chaſif* hath thus written: But there is another very great Party of the Sages

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* Fol. 152. Col. 2.

of *Iſrael* who believe it: And they maintain it in their Writings to be Matter of ſound Faith, and a Fundamental or Principle of the *Law*, upon which is reſolv'd that objected Queſtion, *Why Evil happeneth to the Righteous*. And as we are all bound to hearken to the Words of theſe Teachers, ſo we are to embrace this Faith without any Doubt or Heſitation. Theſe are the Words of Rabbi *Levi ben Chaſif*. And all my People know, that the Treatiſe *Sohar*, and all the Writings of the Cabaliſts abide firmly by this Doctrine.

Rabbi *Naphthali*, in his Preface to the Treatiſe *Emek hammelech*, * gives the following Account of the Aſſertions of an *Italian* (*whether* Chriſtian or Jew *he does not ſay*; *but one would judge from his Words, he meant a* Chriſtian) concerning the Doctrine of Tranſmigration. "Seeſt thou not, *ſays he*, in *Abarbenel's* Wiſe and Compleat Expoſition on the *Law*, in the *Paraſha Ki Teze*, that he oppoſeth Thoſe who deny the Myſtery of *Gilgul*, or the Paſſing of the Soul from one Body into another? But, by Reaſon of our manifold Sins, I have ſeen a Sheet which was written by a Wiſe Man of *Italy*, in which it is aſſerted, that Every one, who believes the Paſſing of Souls from one Body into another is a Heretic; and that his Sin is without Reconciliation; and his Offence greater than can be forgiven."

According to the *Jews*, *Abraham* was the Firſt Broacher of this celebrated Doctrine. In the *Niſhmath Chajim* of Rabbi *Menaſſe ben Iſrael*, in the Fourth *Maamar*, † we have the following Paſſage. "The whole World did believe, that Souls periſh'd (*at Death*); and that Man had no Pre-eminence

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* *Fol.* 7. *Col.* 2. † *Fol.* 171. *Col.* 1.

“ above the Beaſt of the Field; till *Abraham* appear'd, “ who diſcover'd to the World, that Souls “ did not periſh, but exiſted after Death; revolving “ from one Body to another.

But this Doctrine, among the *Jews*, confines not the Tranſmigrating of Souls to the Bodies of Animals, but extends it to every Rank or Species of Being upon Earth. According to the Rabbins, the Soul of a Man may tranſmigrate into Trees, Shrubs, Sticks, Stones, Water, and any other Thing upon Earth, whether animate or inanimate; or they may tranſmigrate immediately into Bodies of the ſame Kind with thoſe they leave.

The *Niſhmath Cajim*, in the Fourth *Maamar*, gives us the following Account.[1] “ The Learned “ in Divinity obſerve, that the Letters or Characters “ which compoſe the Word *Adam*; that is to “ ſay, *Aleph*, *Daleth*, *Mem*, are the Initial Characters “ of the Names *Adam*, *David* and *Meſſias*. “ And the Soul of *Adam*, he having ſinn'd, paſs'd “ into *David*. And *David* having ſinn'd in the “ Buſineſs of *Uriah*, his Soul is to come into the “ *Meſſias*. And 'tis a clear and ſound Paſſage where “ 'tis ſaid, [2] *But they ſhall ſerve the Lord their God,* “ *and David their King whom I will raiſe up unto* “ *them.* And —[3] *And my Servant David ſhall be* “ *their Prince for ever.* Alſo —[4] *And ſeek David* “ *their King.*”

In the *Jalkut Chadaſh*, in the Part entitled *Jacob*,[5] it is ſaid, “ When the Firſt Man was created, there “ was given him a glorious Soul. But when he had “ ſinned, ſhe fled away from him; and there came “ into him a Soul of the *Kelifoth* (i. e. *a Devil*).

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(1) *Fol.* 152. *Col.* 2. (2) Jer. 30. 9. (3) Ez. 37 25. (4) Hoſ. 3. 5. (5) Fol. 95. Col. 1.

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“ And when *Enoch* was born, the ſame glorious “ Soul, which fled away from *Adam*, came into “ him. Wherefore it was decreed on *Adam*, that “ he ſhould die: But the ſame was not decreed on “ *Enoch*, becauſe he had this glorious Soul.”

We have ſhewn, in the foregoing Pages, frequently enough, that the Soul, according to the Rabbins, is made up of Three diſtinct Parts, or Spiritual Subſtances, which they call the *Neſhama*, the *Ruach* and the *Nepheſh*. Theſe Three Beings, according to theſe learned Gentlemen, ſometimes take a different Rout. An Inſtance of this we have in the little *Jalkut Rubeni*, in the Part entitled *Gilgulim*;[1] where it is ſaid, “ Know, that the Principal Part “ or the *Neſhama* of *Cain* paſs'd into *Jethro*; his “ *Ruach* into *Korah*; and his *Nepheſh* into the *Egyptian* “ who was ſlain by *Moſes*.[2] And This is what “ the Scripture ſaith[3], *If Sevenfold*, ---- *Iykkam* “ *Kain*, --- *Cain ſhall be avenged* &c. The Letters “ in the Word *Iykkam*, namely *Jod*, *Koph*, and “ *Mem*, are the Initial Letters of the Names *Jethro* “ *Korah*, and *Mizri* (*the Egyptian*). The Reader, without Doubt, perceives, that this Account of the different Tranſmigration of the Spiritual Parts of *Cain*, is a *Cabaliſtical* Diſcovery. In the ſame Treatiſe it is ſaid, [4] “ Know, that the Soul of *Japhet* “ paſs'd into the ſtrong *Sampſon*.” And, in another Place, [5] “ The Soul of *Terah*, *Abraham's* “ Father, went into *Job*.”

The following Quotation the Reader muſt needs look upon as a very ſhining Inſtance of the Uſe and Excellence of this celebrated Doctrine, and of the Extent and Perfection of the Rabbinical Intelligence

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(1) N. 9. (2) Ex. 2. 12. 14. (3) Gen. 4. 24. (4) N. 18. (5) N. 24.

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and Hiſtory. In the *Jalkut Chadaſh*, in the Part entitled *Mila* *, it is ſaid, "*Cain* took by Force, *or forced*, *Abel's* Twin (*Siſter*). Wherefore the Soul of *Cain* went into *Jethro*; and the Soul of *Abel* went into *Moſes*; and therefore did *Jethro* give *Moſes* his Daughter to Wife.

The following Paſſages will let the Reader into ſome of the Reaſons aſſign'd by the Rabbins, why the Souls of Men ſometimes tranſmigrate into the Bodies of Women. In the little *Jalkut Rubeni*, in the Part entitled *Gilgulim*†, it is ſaid, "Sometimes, when a Man is covetous of his Wealth, and giveth no Alms; and likewiſe when he is covetous of his Learning, and will not inſtruct others, he is puniſh'd by the paſſing of his Soul into a Woman." And in the Treatiſe *Niſhmath Chajim*, in the Fourth *Maamar*, ‖ it is ſaid, "The Soul of a Man paſſeth into a Woman for a Puniſhment." And a little farther, — "Such a Tranſmigration of Souls (*from Men to Women*) cometh to paſs on Account of ſome heavy Sin." In the little Treatiſe *Shechechat leket*, in the Part entitled *Jacob*, § we have the following Paſſage. "The Soul of *Thamar* was the Soul of a Man; and in *Juda* were Sparks of the Soul of a Woman; and therefore became ſhe pregnant by the Means of him. And *Ruth* had the Soul of *Thamar*, which was a Man's Soul. Wherefore *Ruth* was unfit for Procreation, till the Lord had accepted her, and ſuffer'd her to conceive; that is, till he had caus'd the Sparks of a Female Soul to glitter in her; by Means of which ſhe became capable of bearing Iſſue.

The little *Jalkut Rubeni*, in the Part entitled *Gilgulim*[1] acquaints us, that *Sarah*, *Hannah* the *Shunamite*,[2] and the Widow of *Zarpath*[3], were All the *Eva Gigul* (meaning, that the Soul of *Eve* paſs'd ſucceſſively into theſe Three Women). And in the *Jalkut Chadaſh*, in the Part entitled *Adam*, [4] it is ſaid, "The Soul of *Adam* went into *Abraham*; and the Soul of *Eve* into *Sarah*." Immediately after which Paſſage, we have the following. "To the End the Uncleanneſs of *Adam* (deriv'd upon him by *Sammaël*) might be purg'd away in his Poſterity, *Abraham* begot *Iſhmael*, who brought out with him all the Dregs of that Filthineſs. Afterwards the Soul of *Eve* paſs'd into *Iſaac*: And ſhe likewiſe was purified from the Uncleanneſs infus'd into her by *Sammaël*, inaſmuch as *Eſau* did attract to him it all. And becauſe the Soul of a Woman did enter into *Iſaac*, the Left Side is call'd the Woman's Side. Afterwards both their Souls paſs'd into *Jacob*, and begot Children." This Account is likewiſe found in the little *Jalkut Rubeni*, in the Part entitled *Gilgulim*[5]; which Treatiſe gives us likewiſe the following Paſſage.[6] "The Soul of *Rahab* went into *Heber*, the *Canaanite*; and, afterwards, into *Hannah*. When *Hannah* ſaid [7] *I am a Woman hard of Spirit (We render it juſtly, of a ſorrowful Spirit)* it was becauſe ſhe had, in the Perſon of *Rahab*, been a Harlot: And ſhe utter'd theſe Words becauſe of the hard Spirit of Uncleanneſs. But the Soul of *Jael*, Wife of *Heber* the *Canaanite*, went into *Eli*." Rabbi *Menaſſe ben Iſrael*, in his Treatiſe *Niſhmath Chajim*[8], ſays, "The Soul of a Woman goeth into a Man for her Reward; that is, for the Good ſhe did while a Woman."

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* Fol. 127. Col. 3. † N. 61. ‖ Fol. 168. Col. 2. § N. 16.

(1) N. 1. (2) 1 Kings, 4. 8. (3) V. 9. (4) Fol. 3. Col. 2. (5) N. 4. (6) N. 8. (7) 1 Sam. 1. 15. (8) Fol. 168. Col. 2.

After what we have already cited upon the Doctrine of Tranſmigration, the Reader, without Doubt, will be ſurpris'd with the following Intelligence upon the Matter; as it gives a new Set of Ideas upon it, very different from the 'foregoing; and as it likewiſe gives ſuch an Account of ſome of the Cauſes of Happy and Unhappy Marriages, or, at leaſt, of the Facility and Difficulty of Contracts of Marriage, as it is not probable he hath ever met with. Rabbi *Iſaac Lurja*, in his Treatiſe *Sepher hacawanoth*, * delivers himſelf upon this Doctrine thus. "The Myſtery of the Removal of Souls out of one Body into another, conſiſteth in this: The Souls of Men alone, on Account of their Sins, revolve into other Bodies; the Souls of Women never, on Account of their Sins, paſſing into other Bodies; but receiving their Puniſhment in Hell. And if it ſometimes happeneth, that the Soul of a Woman paſſeth into another Body, it cometh not to paſs on any Account of her own, but on Account of the Sins of her Husband. If the Husband is to be one of them concerning whom it is ſaid, † *Then his Wife ſhall go out with him*, his Soul muſt neceſſarily tranſmigrate into another Body. For when a Man hath enter'd, for the Firſt Time, into the World; and his Wife likewiſe is in her Firſt Paſſage through the World, that Marriage is contracted in an Hour, perhaps, or a Moment, without any Miſunderſtanding or Quarrel. And when their Souls have paſs'd into other Bodies, and they take one another a Second Time, that Marriage is the Second Marriage, and is not contracted without great Miſunderſtandings and Quarrels. For there are, Above, Accuſers, who would hinder the Contract, becauſe the Man's Soul is, for his Sins, come into another Body. And thus, though a young Batchelour marrieth a Virgin, it is, in Caſe their Souls have tranſmigrated, a Second Marriage."

The Rabbins teach, that the Souls of *Jews* ſometimes paſs into the Bodies of *Gentiles*. This is ſhewn, particularly, in the Treatiſe *Avodath hakkodeſh*, in the Chapter entitled *Chelek haavoda*;* where it is ſaid. "There are Sins for which the Soul which committeth them, juſtly tranſmigrates Inwards; that is, into an *Iſraelite*: And there are Sins for which the Soul that committeth them, is juſtly remov'd Outwards; that is, into a Gentile of the World."

The little *Jalkut Rubeni*, in the Part entitled *Gilgulim* † gives us the following Account of the Tranſmigrations of *Ruth*. "*Ruth* was, at Firſt, one of the Holy Souls of *Iſrael*. But her Soul, for her Tranſgreſſions, was removed to another Body among the Nations of the World. But when *Boaz* was come into the World, who was to marry *Ruth*, then had ſhe ſuffer'd all her Puniſhments; and the Time was at Hand when ſhe was to paſs into another Body &c. *Ruth* was likewiſe a Soul of the Soul of *Boaz*; and did propagate him. But after ſhe had deſcended from Above, ſhe enter'd into the Nations of the World. And This cometh to paſs for the Converſion and Purification of the *Iſraelites*, becauſe there is Compaſſion on *Iſrael*. And therefore the Rabbins, of Bleſſed Memory, ſay, The Virtuous among the Nations of the World have Part of Eternal Life." The Account here of the Puniſhment

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* *Fol.* 55. *Col.* 2. † Exod. 21. 3.

* Fol. 45. Col. 1. † *N.* 63.

ment of *Ruth* by Tranſmigration, the Reader obſerves, contradicts the Doctrine of Rabbi *Iſaac Lurja*, cited a little before.

Concerning the Tranſmigration of the Souls of Men into Animals, Rabbi *Menaſſe ben Iſrael*, in *Niſhmath Chajim*, * gives us the following Leſſon; treating of the ſeveral Kinds of Repudiation of the Soul, of which he reckons up Five. “The Second Repudiation, or Caſting off of the Soul is for Thoſe who have, indeed, believ'd in God and his Servant *Moſes*, but, nevertheleſs, have done Evil, and committed heinous Sins, after the Abominations of the Heathens; in Forbidden Concubinage; in Committing Adultery with their Neighbours Wives; in the Knowing of Women contrary to the *Law*. Now, becauſe they engaged in ſuch Brutiſh Work, and took Wives after their own Luſt or Choice without Controul, as well from among Thoſe that were forbidden as Thoſe that were allow'd; behold, God, who is a God of Truth, and doeth no Wrong, puniſheth them by Letting them paſs into the Bodies of Brutes; ſometimes into clean Cattle, and ſometimes into Unclean; or into wild Beaſts or Fowls, according to the Degree of their Sins; for which they are there judg'd and afflicted with Grief and Pain; being abandon'd of the Lord, and depriv'd of their Natural Body, and made to go like a Horſe or Aſs, on Four Feet, and without Underſtanding.” In the Treatiſe *Avodath hakkodeſh* ‖ it is ſaid, “We learn, through Tradition or the *Oral* Accounts, that our Inſtructer *Moſes*, on whom be Peace, did, through the Words of the *Law*, † *O God, the God of the Spirits of all Fleſh*, denote, that Souls paſſed into all Manner of Fleſh; as well into that of Animals and Inſects, as that of Humane Bodies: And that the Words *of all Fleſh*,— ſignify as much as the Words, *In all Fleſh*.” From which Paſſage, and thoſe immediately preceeding it, it appears manifeſtly to be a Rabbinical Doctrine, that the Souls of Men ſometimes tranſmigrate into Wild Beaſts. Yet to this Doctrine we meet with an Oppoſition, in the little Rabbinical Treatiſe *Shechechath leket*, in the Part entitled *Beth hammikdaſh*.)(The Words run thus: “No Wild Beaſt is ſacrifis'd, becauſe the Soul of Man never enters into Wild Beaſts; and therefore it is allow'd to eat their Fat.

Rabbi *Menaſſe ben Iſrael*, whom we have already frequently quoted, delivers, in the Fourth *Maamar* of his Treatiſe *Niſhmath chajim* *, the following Leſſon. “It is alſo neceſſary for Thee to know, that the *Cabaliſts* in like Manner, believe, that Souls are remov'd out of Bodies of one Kind in the Creation into Bodies of another Kind. And they ſay, therefore, that the Soul of him who tranſgreſſeth the Commandment by an Attempt to anger another, and who doth not repent, paſſeth into a Beaſt. And our Sages, of Bleſſed Memory, explain the Words †, *So the Lord ſcatter'd them abroad from thence upon the Face of the Earth*, by ſaying, that that Generation of Confuſion, that is, Thoſe who engag'd in the Building of the Tower of *Babel*, were puniſhed by Three Judgments. The Good among them were puniſhed with Confuſion of Tongues. Thoſe who aim'd at the ſetting up of Idolatry, were

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* *Fol.* 168. *Col.* 1.

‖ Fol. 49. Col. 3.

† *Numb.* 16. 22.

)(Num. 20.

* *Fol.* 160. *Col.* 1, 2.

† Gen. 11. 8.

“ transformed into Cats, Monkies, and the Like.
“ And the Third Party, which conſiſted of Thoſe
“ who ſaid, we will climb up to Heaven, and ſlay
“ him (namely, God) with Axes, was hurl'd down,
“ and transform'd into Devils and other Evil Spirits.
“ By this, their Intent was to let us underſtand,
“ that the Souls of ſome of thoſe (*Builders of Babel*)
“ enter'd into ſuch Animals (*as they mention*;)
“ and the Souls of others of them were changed into
“ Devils, and other Evil Spirits; which are in
“ inceſſant and reſtleſs Motion. And upon that
“ Doctrine Rabbi *Menachem von Rakenet*, of Bleſſed
“ Memory, in the *Paraſha Noah*, and in the *Paraſha*
“ *Shemini*, of his Expoſition on the Five Books
“ of *Moſes* ‖, hath thus written. There are, among
“ the Modern Cabaliſts, Some who believe, that
“ the Souls of Men tranſmigrate into Cattel; and
“ who ſay, that the Soul of Man paſſeth into a
“ Beaſt, if he hath committed one Sin more than
“ he hath done Good Works. And This is ſignified
“ under the Words §, *Nor cheweth the Cud,*
“ *are unclean unto You*; by which is meant, that the
“ Soul of him who ruminates on his Merit or Good
“ Works, paſſeth, when he ruminates, into a clean
“ Animal. But if he hath committed Adultery, or
“ had Knowledge of Women that are forbidden, or
“ been guilty of ſhedding of Blood, his Soul, for
“ any one of theſe Offences, paſſeth, notwithſtanding
“ he doth ruminate, into an unclean Animal,
“ if he hath not repented. And this is the
“ Myſtery of the Rabbit, the Camel, and the
“ Hog &c. * And the ſaid Rabbi *Menachem*
“ *von Rakenet*, of Bleſſed Memory, in the *Paraſha*

‖ Fol. 137. Col. 2.
§ Levit. 11. 26.
* Deut. 14. 7, 8.
† Fol. 151. Col. 1.

“ *Kedoſhim*, † ſays, I have already inſtructed Thee
“ in the Myſtery of the Clean and Unclean Animals.
“ And there are Some among the Modern
“ Profeſſors of the *Cabala*, who ſay, that he who
“ hath Knowledge of a Forbidden Woman, is at
“ laſt cloathed with the Body of ſome Unclean Animal,
“ or that of ſome noxious Inſect or Reptile.

All theſe Six Hundred Thouſand Souls were, according to the Rabbins (as hath been hinted already) contained in the Soul of *Adam*. Upon this Matter the following Paſſage in the Treatiſe *Niſhmath Adam* is pretty remarkable ‖. “ The Soul
“ of the Firſt Man conſiſted of Six Hundred Thouſand
“ Souls, twiſted together like ſo many Threads.
“ Which (*Number*) is the Sum of the Sciences, and
“ of the Perſons which may enter into (*or make up*)
“ the Body of the *Iſraelites*: As it is explain'd in
“ *Sohar* on the Firſt Book of *Moſes*. And the Author
“ of the Treatiſe *Reſhith chochma* (Rabbi *Elias*)
“ of Bleſſed Memory, in the Fifth Chapter, in the
“ Part entitled *Shaar haava*, writes thus: There
“ are of the *Iſraelites* Six Hundred Thouſand Souls:
“ And of theſe Six Hundred Thouſand Souls there
“ is never one Man wanting; which ſheweth, that
“ they are a Model of the Upper Chariot; in
“ which are to be found Six Hundred Thouſand Sciences;
“ as is well known to ſuch as are acquainted
“ with thoſe Siences. I have likewiſe heard among
“ Aſtrologers, that the Number of the Stars is Six
“ Hundred Thouſand.”

The *Niſhmath Adam* ſays farther, in the ſame Part §, “ I have now ſhewn Thee, to the End
“ Thou mighteſt know, that the Number of the

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† *Fol.* 151. *Col.* 1.
‖ *Fol.* 6. *Col.* 1.
§ *Fol.* 6. *Col.* 1.

“ Souls of the *Iſraelites* is Six Hundred Thouſand: And thoſe Six Hundred Thouſand Souls are compared unto the Wiek of a Candle, which conſiſts of many Threads twiſted together.” And a little farther in the ſame Treatiſe, it is ſaid*, “ The Soul of the Firſt Man was a Candle lighted of (*or at*) the Lord; as one Candle is lighted at another. Which (*Soul*) conſiſted of the Six Hundred Thouſand Souls of the *Iſraelites*.” But we have paſs'd over a remarkable Paſſage upon this Matter; for 'tis ſaid, a Column or two Backwards, in the ſame Treatiſe,† “ All the Souls of the *Iſraelites* were contain'd in the Soul of the Firſt Man, and were made ready in the World to enter into the *Iſraelites*, the Portion of his (*God's*) Inheritance, and the People of his Property.

In the Treatiſe *Sepher Gilgulim* there is the following Paſſage ‖. “ All the *Neſhamoth*, or Souls; and all the *Ruchoth*, or Spirits; and all the *Nepheſhoth*, or Souls, were contained in the Firſt Man, and created in him at the Time when he was created. And This is intimated in the Words, § *Ye ſhall not make your Souls abominable by Beaſt or by Fowl, or by any Manner of Living Thing that creepeth on the Ground.* For in them a Man may certainly make his Soul abominable. And this is alluded to in the Words,)(*And therefore I abhor them.* The Cabaliſts likewiſe ſay, with Regard to Puniſhment (*after Death*) that he who defileth his Mother-in-Law, is cloathed with, or inhabits the Body of a Stork; which is afterwards kill'd and torn to Pieces by other Storks. He who lieth with his Father's Siſter, is at laſt cloathed with the Body of a Woman of the Gentiles; who afterwards becomes a Proſelyte to the *Jewiſh* Religion. And this (*Converſion of the Woman*) is imported in the Words ‖, *She is thy Doda*, i. e. *Aunt*; ſignifying, ſhe will at Length become a Convert to our *Dath* (*or Das*); that is, to our Faith or Law. He who lieth with his Brother's Wife, is at laſt cloathed with the Body of a Mule: As it is ſaid §, *Man is born like a wild Aſs's Colt*: Becauſe he hath divided the Building on High. The Soul of him, who lieth with another Man's Wife (*excepting, we ſuppoſe, as is excepted*) entereth into an Aſs: Which Myſtery is couched in the Words *. *If thou ſeeſt the Aſs of him that hateth thee, lying under his Burden, and wouldſt forbear to help him, thou ſhalt ſurely help with him.* He who lieth with his Father's Brother's Wife, is cloathed with the Body of a Woman of *Aſhdod*. The Soul of him who lieth with his Daughter in Law, or Son's Wife, tranſmigrates into a Mule. The Soul of him who lyeth with Two Siſters, paſſeth into a Whore among the Infidels. The Soul of him, who lyeth with his Father's Wife, goeth into a Camel: As it is ſaid †, *The merciful Man doth Good to his own Soul: But he that is cruel troubleth his own Fleſh*: Where, by the Word *Fleſh*, is underſtood the Fleſh of his Father. And, behold, he is without Shame among the forbidden Women: But at Length he becometh chaſt as the Camel. (*What Infatuation*)! The Soul of him who lieth with his Mother, entereth into an Aſs. But it muſt be obſerv'd,

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* Fol. 8. Col. 1. † Fol. 7. Col. 1. ‖ Fol. 1. Col. 3.
§ Levit. 20. 25.)(Levit. 20. 23.

‖ Levit. 18. 14. § Job 11. 12. * Exod. 23. 5. † Prov. 11. 17.

"that theſe Puniſhments are only inflicted upon ſuch, among thoſe Offenders, as repent not in this Life." What Diſtinctions the *Jews* obſerve, in this Detail of Offences and Puniſhments, between the Phraſes, *Mother-in-Law*, and *Father's Wife*; and *Father's Wife*, and *a Man's Mother*, We cannot ſay.

In the Great *Jalkut Rubeni*,[‖] there is quoted from the Treatiſe *Galeraſja* the following very ſurpriſing Paſſage. "The Souls of Nine Hundred and Seventy Generations paſſed into *Laban*'s Flock of Sheep; which Flock *Jacob* afterwards drove into *Egypt*; where thoſe Souls were made worthy to paſs again into the Generations of Men." This is ſeen likewiſe in the little *Jalkut Rubeni*,[§] in the Part entitled *Gilgulim*.

In the following Paſſage the Reader will find a Reaſon aſſign'd, upon the Doctrine of Tranſmigration, for the Care the *Jews* take, that their Killing Knives, or Knives wherewith they ſlaughter Beaſts and Birds, be without Jags or Notches upon the Blades. In the Treatiſe *Avodath hakkodeſh*,[*] it is ſaid, "Sometimes the Soul of One that is righteous is found in a clean Beaſt or Fowl; having tranſmigrated into the Body of that Beaſt or Fowl. And becauſe the Souls of Men may enter into clean Beaſts or Fowls, the *Jews* are commanded to have their Killing-Knives without Jags or Notches, to the End they may give as little Pain or Smart as poſſible (*to the Beaſts or Fowls they ſlaughter*)." And in the Treatiſe *Niſhmath chajim*,[†] it is ſaid, "He that offereth the Life of an Animal, ſometimes offereth with it the Soul of a Man. And this is the Myſtery of the Words,[‖] *O Lord, thou preſerveſt Man and Beaſt.* Wherefore we are commanded, when we kill or ſlaughter, to uſe Knives without Notches: For who knows but that a Soul hath enter'd into the Animal (*we ſlay*). And therefore, we are to chuſe for the Animal an eaſie Death. And he who eateth of the Joint of a living Animal, into which a Soul hath tranſmigrated, doth as much as if he eat the Fleſh of his Brother. And this is the Myſtery of the Words,[§] *Thou mayeſt not eat the Life with the Fleſh.* And it is taught, that on this Account *David* ſaid,[)(] *Deliver my Soul from the Sword; my Darling from the Power of the Dog*,

Upon this Matter the Treatiſe *Avodath hakkodeſh*, in the Part entitled *Chelek haavoda*,[*] gives us likewiſe the following Paſſage. "Farther, our Rabbins have ſaid, that the Obſervance of theſe Five Things (*before-mention'd*) with Reſpect to the Killing of Beaſts, was, according to Tradition, ordain'd on Mount *Sinai*: And all thoſe Ordinances, or Matters to be obſerved at the Killing (which are ſet down in the Words of our Rabbins, of Bleſſed Memory) and likewiſe the careful Viewing and Obſervance of the Knife, to ſee that it be without Notches, were appointed for the Benefit of thoſe Souls that tranſmigrate into Beaſts or Fowls, and to the End that the Killing (*of thoſe Beaſts and Fowls*) may not be unjuſtifiable, and the Souls (*lodged in them*) put to more Anguiſh and Pain than there is Need for them to ſuffer. Wherefore it is neceſſary, that the Slautering of

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[‖] Fol. 57. Col. 4. [§] Num. 46. [*] Fol. 49. Col. 2. [†] Fol. 160. Col. 2.

[‖] Pſal. 36. 6. [§] Deut. 12. 23. [)(] Pſal. 22. 20. [*] Fol. 49. Col. 3.

"Cattel be perform'd with great Nicety and Care; and (the more ſo) becauſe it is ſaid, * *Thou ſhalt love thy Neighbour as thy ſelf.*" The great *Jalkut Rubeni*, in the *Paraſha Jethro*, † gives us the following Quotation from the Treatiſe *Pelia*. "In the Words, *Thou ſhalt not kill*, ‖ is comprehended the Prohibition in *Leviticus*, § againſt killing either Cow or Ewe, with her Young, both in one Day: For by this Means a Man may (*on the ſame Day*) ſlay Two of his own Blood or Kindred.

Abundance more concerning the Tranſmigration of the Souls of the Righteous (diſtinguiſh'd from the Souls of the perfectly Righteous) may be found in the *Jalkut Chadaſh*, in the Part entitled *Neſhamoth*. As for the Souls of the perfectly Righteous, the Rabbinical Writings inform us, They do not tranſmigrate at all, but paſs immediately into Paradiſe. This Doctrine may be found, particularly, in the Fourth *Maamar* of the Treatiſe *Niſhmath Chajim*.)(But it meets, elſewhere, with ſome Contradictions.

We ſhall now, for a While, confine our Quotations to the Rabbinical Leſſons and Illuſtrations upon the Tranſmigration of Souls into the Winged Part of the World. In the Preface before the Treatiſe *Emek hammelech*, ‡ and likewiſe in the Part of that Treatiſe entitled *Schoar reſcha diſer aupin*, ‡‡ we have the following Account. "Rabbi *Moſche Galante*, who was Chief Judge of *Zephat* (i. e. Jeruſalem; *ſometimes call'd* Zephat, *by Way of Contraction, from the Words Zevi peer tifartenu, ſignifying*, the Beauty of the Ornament of our Glory) "affirmeth,

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* Levit. 19. 18.
† Fol. 102. Col. 3.
‖ Exod. 20. 13.
§ Chap. 20. Ver. 28.
)(Fol. 164.
‡ Fol. 11. Col. 2.
‡‡ Fol. 138. Col. 4.

"that,

"That, in the Beginning (*that is, we ſuppoſe, on the Firſt Eſtabliſhment of the* Jewiſh *Nation*) when Rabbi *Iſaac Lurja*, of Bleſſed Memory, was come into the Holy Land, he went to the Well of the Olive-Trees, and laid himſelf at ſtretch on the Grave of Rabbi *Jehuda bar Ilai*. And being afterwards come to the Foreſt of Olive and Fig-Trees, which was near the ſaid Grave, he beheld on one of the Trees a Raven, which cried, without Ceaſing, *Kraak, Kraak*. Then ſaid the Lord (Rabbi *Iſaac Lurja*) to Rabbi *Moſche Galante*, who accompanied him, Haſt thou known a Man whoſe Name was *Sabbethai*, and who was a Tax-gatherer at *Zephat*? Then anſwer'd Rabbi *Moſche Galante*, Yea, I knew him: He was a wicked and cruel Man. Upon which, Rabbi *Iſaac Lurja* of Bleſſed Memory, ſaid, His Soul hath entered into that Raven, and now ſaith to me, that he is the *N. N.* and that for the Puniſhment of his Cruelty and barbarous Cariage to the Poor in ſeizing their wearing Apparel, and the Beds they lay on, to make good the Taxes; the Holy and Bleſſed God hath caus'd him to enter into that Raven. And now he entreateth me to pray for him. After This, Rabbi *Iſaac Lurja*, of Bleſſed Memory, ſaid to him (*Sabbethai, in the Raven*) Depart, Thou wicked One; I will pray for thee. And inſtantly the Raven flew away.

In the *Jalkut Chadaſh*,* and likewiſe in the little Treatiſe *Schechecath*, in the Part entitled *Neſhamoth vegilgulam*, † we have the following Paſſage. "The Soul of a Governor of State, who proudly exalteth himſelf above his People, goeth into a

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* *Fol.* 115. *Col.* 2.
† Num. 6.

"Bee;

“ Bee; which is a Creature of a proud Nature.” The ſame Paſſage we find in the Treatiſe *Emek hammelech*,* with the following Addition. “ Accordingly (*with regard to the Nature of the* Bee) we find, “ the Propheteſs *Deborah* was guilty of Pride, in “ that ſhe cauſed *Barak* to be called to her, † and “ did not her ſelf go to him. And thus behav'd “ the Propheteſs *Huldah*, ‖ in ſaying, with Reſpect “ to (*Joſiah*) the King of *Judah*, *Tell the Man who* “ *ſent you to me*; and not calling him King. Behold, thus ſuddenly doth a Bee become very “ proud and talkative; that is, very noiſie with her “ Humming. Wherefore the Souls of Thoſe, who “ utter (*haughty*) unbecoming Matters, paſs into “ Bees.

In the Treatiſe *Emek hammelech*, in the Part entitled *Shaar tikkune hatteſchava*, § The Origin of the Pride and Impudence of Men is traced upon the Doctrine of Tranſmigation, in the following Rabbinical Leſſon. “ Rabbi *Iſaac Lurja* taught his Diſ-“ ciples a Sign whereby they might know whether “ a Soul had been in a Brute Animal before (*it* “ *appear'd in a Human Body*). When, ſaid he, “ you ſee Men proud and impudent, you may certainly conclude, that their Souls, before they “ came into their Bodies, were in Wild Beaſts, or “ Unclean Fowls. For they retain the Habit they “ contracted in thoſe Creatures, and, like them, “ bluſh at or are aſham'd of Nothing.

Our next Quotations ſhall turn upon the Tranſmigration of Souls into Fiſh. Upon this Matter the *Jalkut Chadaſh*, in the Part entitled *Achila*,)(gives us the following Inſtruction. “ One ought at

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* *Fol.* 153. *Col.* 1. † Judges 4. 6. ‖ 2 Kings 22. 14, 15.
§ *Fol.* 16. *Col.* 3.)(*Fol.* 20. *Col.* 4.

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“ all the Three Meals on the Sabbath, to eat Fiſh; “ becauſe into them go the Souls of the Righteous; “ concerning whom it is written, * *Shall all the Fiſh* “ *of the Sea, be gather'd together for them, to ſuffice them?*” And in *Emek hammelech*, in the Part entitled *Shaar tikkune hatteſchuva*, † we have the following Paſſage, after others on the ſame Subject: “ There are other Traſmigrations of Souls into the clean and unclean Species of Animals, like-“ wiſe into Vegetables and inanimate Beings, according to the Wickedneſs of Men. The Merciful God “ preſerve us from them! The Righteous, whoſe “ Converſation is with the *Law*, and who have “ only Need of a Purification, are judged in the “ Fiſhes of the Sea. And This is ſignified in “ what is ſaid concerning the Righteous, *Shall all* “ *the Fiſh of the Sea be gathered together for them,* “ *to ſuffice them?* I will inſtruct thee by an Argu-“ ment grounded on proper Proofs. Yonder (*Gen.* “ 49.) Mention is made of Gathering together; “ and here (*Num.* 11. 22.) Mention is likewiſe “ made of Gathering together: And as Yonder, “ the Gathering together is mention'd with Regard “ to the Righteous; ſo here likewiſe, the Gathering “ together is ſpoken of the Righteous. Where-“ fore we are commanded to eat, upon the Sabbath, particularly at the Third Meal, which is “ the Time of Well-pleaſing, of the choiceſt Fiſh.” What ſays the Reader here? Did ever any Mortal, beſides a Rabbin, ſerve up ſuch a Diſh of Fiſh of an Argument?

We ſhall now give the Reader a Rabbinical Account of the Tranſmigration of Souls into the

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* Num. 11. 22. † Fol. 17. Col. 3.

P p 2 Leaves

Leaves of Trees. Upon this Branch of the Doctrine the Treatiſe *Emek bammelech*, in the Part entitled *Shaar reſcha diſer anpin*, * gives the following Leſſon. " The Soul of him who giveth to an *Iſraelite* Carion, (*by which is not only meant the Fleſh of Cattle that die of Diſeaſe, but likewiſe of ſuch Cattel as have not been properly*, or judaïcally *kill'd, or have been kill'd by* Chriſtians) goeth into the Leaf of a Tree. Then ariſeth the Wind and ſhaketh it about, cauſing a mighty Torment. But this Puniſhment ceaſes when the Leaf falleth to the Ground; For then the Leaf is properly accounted as Dead unto him (*who inhabited it*): And then he is rooted out and deſtroy'd from the World. And this is the Myſtery of the Words, † *And the Leaf ſhall fade*; the Soul of him, who giveth a Man Carion to eat, tranſmigrating into a Fading Leaf. And this likewiſe is ſignified in the Words, ‡ *For ye ſhall be as an Oak whoſe Leaf fadeth*. Sometimes, indeed, ſuch a Soul paſſeth from Leaf to Leaf through ſeveral Leaves. And the Myſtery of this Matter (*the Tranſmigration into a Leaf*) is, that ſuch a one is abaſed below the Animal Creation to the Stage or Degree of Vegetables." This Account appears likewiſe in the Fourth *Maamar* of the Treatiſe *Niſhmath Chajim*, ‖ and in the *Jalkut Chadaſh*, in the Part entitled *Neſhamoth*. §

We ſhall now entertain our Reader with ſome Accounts, from the Rabbinical Writings, of the Tranſmigration of Souls into Stones, Water, and Water-Mills. In the Treatiſe *Emek bammelech*, in the Part entitled *Schaar reſcha diſer aupin*,)(we

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* Fol. 153. Col. 2. † Jer. 8. 13. ‡ Iſ. 1. 30. ‖ Fol. 161. Col. 1. § Fol. 155. Col. 3.)(Fol. 153. Col. 2.

have

have the following Information. " The Soul of him who uttereth Abuſes, Slanders, and the Like, paſſeth into a Stone, a dumb Being. As, among us, concerning *Nabal*, it is clear, that his Soul went into a Stone: As it is ſaid, * *And he became as a Stone*. But this happen'd after the Death of *Bileam*; for the Soul of *Bileam* had enter'd into *Nabal*. And becauſe his Power was only in his Mouth, his Soul tranſmigrated into a Stone. Wherefore *Nabal* was afraid to ſpeak Evil of *David*; remembring, that his Soul, in the Beginning, had entered into a Tree." In the Treatiſe *Niſhmath Chajim*, in the Fourth *Maamar*, † this Matter concerning *Beliam* and *Nabal*, is handled in this Manner. " Rabbi *Iſaac Lurja* hath ſaid, " that the Names *Nabal* and *Laban* are compoſed of the ſame Letters, to acquaint us, that *Nabal*, *Bileam*, and *Laban* were one *Gilgul*, (*meaning that it was one and the ſame Soul which inhabited their Bodies.*) So the Power of *Laban* and of *Bileam* was only in their Mouths. Wherefore the Soul of *Bileam* paſſed into a dumb Being; which was reverſing the Power or Faculty he had. But when his Soul, upon her being reſtor'd (*to Liberty*) paſs'd into *Nabal*, he reaſſum'd his former Nature, and ſpoke Evil of *David*; and then his Soul went again into a Stone, a dumb Being. And thus it is ſaid, ‖ *And ſhe became a Pillar of Salt*; which ſignifies the Tranſmigration of her Soul into that inanimate Body. But do not think (*that in ſuch Caſe*) the Souls of Men are inſenſible, like Vegetables, or Lifeleſs Things: For had they (*then*) no Senſibility, where would be the Puniſhment?

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* 1 Sam. 25. 37. † *Fol.* 161. *Col.* 1. Gen. 19. 26.

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"the Matter muſt be thus underſtood, that the Holy and Bleſſed God cauſeth, that Wicked Souls are lodged in Trees or Stones, being as it were, tied to them, to the End that, for their Puniſhment, they may be plagued by being in Circumſtances that are oppoſite to their Natures."

The Preface before the Treatiſe *Emek hammelech*, * gives us the following Paſſage. "Rabbi *Iſaac Lurja* went, upon Time into the City of *Tiberias*; and paſſing by the Great School of Rabbi *Jochanan*, who was then living, he ſhew'd his Diſciples a Stone in the Wall; and ſaid to them, Into that Stone hath enter'd a Soul, which crieth unto me to pray for her. And this is the Myſtery of the Words, † *For the Stone ſhall cry out of the Wall.*

In the ſame Treatiſe we have the following Account ‖ of the Tranſmigration of Souls into Water. "The Soul of him, who ſheddeth Blood, goeth into the Water: And this is ſignified by the Words, § *Ye ſhall pour it out upon the Earth as Water.* And ſuch a Soul is continually toſs'd in the Water, and hath no Reſt. If People, while they are in Human Life, did but know (*the Vehemence of*) that Torment, they would be continually in Tears. But the greateſt Miſery of Souls under this Judgement, is, when they are involv'd in Cataracts, or mighty Downfals of Water; the Stream hurling them down, and falling heavily upon them, and toſſing them furiouſly about. Likewiſe, Every one that hath committed a Crime which is puniſh'd by Strangling to Death (*or Hanging*) undergoeth the Judgment of the Water; and is there under a continual Suffocation or Choaking. Know likewiſe, that None of the Souls which thus tranſmigrate, nor any that are ſentenc'd in the Upper Judicatory, are without a Fore-runner, who, during all the Time that is decreed for their Tranſmigration or Puniſhment, paſſeth before them, and openly proclaims their Sin and Puniſhment. Every one likewiſe (*who is condemn'd to the Water*) is follow'd by an Angel, who is his Keeper (*whoſe Charge is*) to keep him continually in the Water and under Suffocation. And the like Angels are appointed over thoſe who are ſentenc'd to other Tranſmigrations: And they leave them not 'till the Time of their Puniſhment is expir'd. There is likewiſe, for moſt (*Souls*) a continual Judicatory, which takes Cognizance of them (*with Reſpect, we ſuppoſe from what follows, to their Behaviour under Puniſhment*) "and changes their Puniſhments, according to their Deſerts. The Judgment of the Water, is the Myſtery of the Words, * *And are as Water ſpilt on the Ground.* And therefore it is ſaid, in *Schechecath leket*, † a Man ſhould not hold his Mouth to the Spout or Face of a Spring to drink, but ſhould drink the Water out of his Hand for otherwiſe; he may happen to ſwallow down a Soul along with it; and, it may be, the Soul of a Wicked One.

Concerning the Tranſmigration of Souls into Water-Mills, the Treatiſe *Emek hammelech*, ‖ gives us the following Leſſon. "The Soul of him, who lyeth with another Man's Wife, tranſmigrates,

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* *Fol.* 11. *Col.* 2. † Habbac. 2. 11. ‖ *Fol.* 153. *Col.* 2.
§ Deut. 12. 16.

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* 2 Sam. 14. 14. † Num. 6. ‖ *Fol.* 153. *Col.* 1.

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“ after he hath undergone the Torment *Ná venad* (*which is the being in an unſettled or fugitive Condition; or being driven from Mountain to Dale, and from Dale to Mountain*) into a Mill that is work'd by Water. And in ſuch a Mill, both the Man and the Woman are judg'd; according to the Myſtery of the Words,[*] *Then let my Wife grind unto another*.

Upon the Puniſhment *Ná venad*, and the Crimes to which it is annex'd, the Treatiſe *Emek hammelech*, in the Part entitled *Shaar tikkune hattis buva*,[†] gives us the following Paſſage. “The wicked Souls, who have made themſelves abominable to their Holy Father, who is in Heaven, by their heinous Crimes, (from which, God in his Mercy preſerve us) and have, like *Sodom*, openly proclaimed their Sins; particularly Thoſe who have lain with Heathen Women, or with Women that are under their Impurities; likewiſe he who lieth with another Man's Wife; and he who hath murder'd an *Iſraelite*; alſo an apoſtatiſing *Jew*, who denieth the Perfection of the *Jewiſh* Religion; alſo the Spy who betrayeth a *Jew*, or the Community of the *Jews*, to his King and Nobles, and cauſeth them Damage: All theſe Parties are unworthy to climb the Firmament of Heaven, and to ſet Foot in the Courts of the King's Palace. The Angels above pronounce upon every one of them his Sentence; and diſpatch forthwith a Band of Devils to puniſh them, by chacing them from the Hillocks to the Mountains, and from the Mountains to the Hillocks: And thus they are driven about in the Air of the World, 'till the Time decreed

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[*] Job 31.10.

[†] Fol. 16. Col. 2.

is expired: And then they are permitted to enter into inanimate Beings; into Vegetables; into Animals, and into Human Bodies; and likewiſe into the Seven Earths: After which, they paſs into Hell; where they are puniſh'd for the Space of Twelve Months. And then they mourn and aſcend, and are a ſecond Time created (*formed*) to the End they may amend and be purified. But the Holy and Bleſſed God ſuffereth them (*after this new Forming*) only to proceed (*in their Return to Human Life*) gradually, or Step by Step. Firſt, theſe Souls paſs into dumb and inanimate Beings: From which they riſe into Vegetables. From Vegetables they aſcend into Animals; and from Animals into Men; paſſing (*Firſt*) into Heathens or Slaves, and then into *Iſraelites*. But ſometimes it falleth out, that one of thoſe Souls is deemed worthy to be excus'd the paſſing through one or more of theſe Stages.

From the Fourth *Maamar* of the Treatiſe *Niſhmath Chajim*,[*] we have the following Paſſage, nearly relating to the Matter of the laſt. “The Baniſhment of Sinners, who are ſhut out of the Preſence of God, is of ſeveral Kinds, and in different Ways. Thoſe who are very wicked, and commit the moſt heinous Crimes; as the *Epicureans*, who deny (*the Exiſtance of*) God; aſſerting, that there is none: And Thoſe who deny, that the Law was given from Heaven: Thoſe likewiſe who deny the Rewarding of the Juſt, and the Puniſhment of the Wicked; and thoſe who deny the Immortality of the Soul; together with Thoſe who live without God and the Yoke

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[*] *Fol.* 167. *Col.* 2.

of the *Law*: Theſe go not directly into Hell; for Hell is ordain'd for the Cleanſing from Sin, and for the Final Waſhing from the ſame. But they run like Fugitives and Vagrants, about in the World, without any Reſt of Mind. And of Thoſe ſpake *Abigal*,[*] *And the Souls of thine Enemies, them ſhall be ſling out, as out of the Middle of a Sling.* For ſhe declar'd the Felicity of the Sublime Enjoyments which are merited by the Righteous; and the intollerable Smart and Pain which Thoſe feel who are ſlung from one End of the World to the other; the Puniſhment wherewith, as I have ſaid, the Wicked are tormented.

This ſlinging of Souls is mention'd in another Part of the ſaid Treatiſe *Niſhmath Chajim*,[†] in the following Manner. "Our Rabbins, of Bleſſed Memory, have ſaid, there are Two Angels, one at this End of the World, and the other at the other, which ſling the Souls of the Wicked to one another: As it is ſaid,[‖] *And the Souls of thine Enemies, them ſhall be ſling out, as out of the Middle of a Sling.*" And upon this Matter Rabbi *Lipman*, in his Treatiſe *Sepher Nizzachon*[)(] delivers the following Paſſage. "Our Rabbins of Bleſſed Memory have ſaid, that the Angels of Deſtruction do ſling the Souls of the Wicked from one End of the World to the other." This he takes from the Talmud-Treatiſe *Shabbath*.[§] And Abundance more upon the Subject may be found in the Part entitled *Shaar tikkune batteſhuva*,[*⁎] and in the Part entitled *Shaar olam battohu*,[*†] of the Treatiſe *Emek bammelech*, which we have already quoted upon the Matter, and which we now quote once more upon it, for the following very remarkable Story.

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[*] 1 Sam. 25. 29. [†] *Fol.* 16. *Col.* 2. *Maam.* 1. [‖] P. 49. [)(] N. 77. [§] *Fol.* 152. *Col.* 2. [*⁎] *Fol.* 15. *Col.* 2. [*†] *Fol* 35. *Col.* 4.

'Tis in the Part entitled *Shaar tikkune battes huva*;[*] and is told in the following Manner.

"I will relate to thee a notable Matter which happen'd in the Time of Rabbi *Iſaac Lurja*, of Bleſſed Memory, who was my Maſter and Inſtructer, concerning a Soul which had removed to another Body; to the End thou mayeſt know and declare, that there is a Judgment and a Judge; and that Nothing eſcapes Memory before the Throne of the Ever-bleſſed God; and that with Juſtice and Equity he delayeth to ſend down his Wrath on the Wicked; but, in the End, calls in what belongs to him.

"The Matter I am going to relate happen'd at *Zephat* (i. e. *Jeruſalem*); of which may the Re-building and Re-eſtabliſhment be effected quickly and in our Days) in the Time (*as hath been ſaid*) of the pure and holy Rabbin, the Divine Cabaliſt, Rabbi *Iſaac Lurja*, whoſe Memory be to Everlaſting Life. There was a Widow, into whom enter'd a Spirit, which gave her Abundance of Torment. And the People went to ſee her, and ſpoke to the Spirit: And the Spirit anſwer'd to Every one, and to every Queſtion that was asked him. Matters were in this State when a Sage ſtept in, by Name Rabbi *Joſeph Arſin*, of Bleſſed Memory, a Diſciple of Rabbi *Iſaac Lurja*, of Bleſſed Memory. As ſoon as he had enter'd, the Spirit cry'd, Bleſſed be he that is come in, and ſaid to him, My Lord, my Guide, and my Inſtructer! Calleth not my Lord to Mind, that I was a long Time his Diſciple in *Egypt*; and was called N. N.? Then the Woman's Kindred, ſeeing the Pain and Anguiſh ſhe was in, went to the Wiſe Rabbi *Iſaac Lurja*, whoſe Reſt be in Paradiſe, and

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[*] Fol. 16. & 17.

“ beſought him to caſt the Spirit out of her. The Rabbi being at that Time engag'd, ſent to the Woman the Rabbi *Chajim*, whoſe Memory be to eternal Life; and order'd him to proceed againſt the Spirit by Exorciſm and Baniſhment; and, if he ſhould find him unwilling to depart, to force him out of her; having, for that End, inſtructed him in the Uſe of the ſacred Names. Immediately upon the entering of Rabbi *Chajim*, whoſe Reſt be in Paradiſe, the Woman turn'd her Face (*from him*) to the Wall. Whereupon the Rabbi ſaid to the Spirit, Thou Wicked One, why haſt thou turn'd thy Face from me? And the Spirit anſwer'd him, I cannot behold thy Countenance: For the Wicked cannot behold the Countenance of God; (*Deum Immortalem!*) But the Rabbi thereupon commanding him to turn his Face towards him, he inſtantly obey'd. Then ſaid the Rabbi, What is thy Tranſgreſſion, that ſo ſore a Judgment is upon Thee? And the Spirit anſwer'd, I have done wickedly with the Wife of another, and begot illegitimate Children. And I have now Five and Twenty Years been a Fugitive and Vagrant; having, ſo long, wander'd about the Earth without any Reſt. And which Way ſoever I turn, I am accompanied by Three Angels of Deſtruction, who puniſh me with Blows, and proclaim before me, *Thus ſhall it happen to him who begetteth Baſtards in Iſrael.* Now, theſe Three Angels of Deſtruction are ſignified in the Words,* *Set thou a wicked Man over him; and let Satan ſtand at his Right Hand* &c. And the Spirit ſaid to Rabbi *Chajim*, perceiveth not my Lord, that One ſtandeth at my Right

“ Hand, and another on my Left? And doth he not hear them proclaiming? And ſeeth he not, that the Third is giving me deadly Blows? Then ſaid the Rabbi, have not our Rabbins, of Bleſſed Memory, ſaid, that the Wicked are, for Twelve Months under Judgment in Hell? The Spirit reply'd, Thou knoweſt not the Meaning of thoſe Words: For the Senſe of our Rabbins, of Bleſſed Memory, when they ſaid, that the Judgment of the Wicked was to endure for the Space of Twelve Months in Hell, was that when the Wicked had undergone all their Puniſhments on Earth, they were convey'd to Hell, and detain'd there Twelve Months, to the End their Souls might be waſh'd and finally purified from Stain and Pollution, and fitted and adorn'd for entering into Paradiſe. The Proceeding here is like that of an able Surgeon in the Caſe of a rankled Wound. He firſt applies a Cautery, or ſharp Corroſives, to eat out the rank and putrid Fleſh. When this is fetch'd out, and the Wound is ſcowr'd, he applies incarnatives and cooling Plaiſters; and by ſuch Means reſtores the Part to its former Soundneſs and Continuity. And thus are to be conſidered the Gradations of Puniſhment from the Hour the wicked Soul leaveth the Body 'till ſhe is punniſh'd in Hell. For the Torment of a Soul in Hell, is not a Sixtieth Part ſo cruel as the Torment ſhe ſuffereth before ſhe entereth Hell. Upon this, the Rabbi asked him, by what Means he died. And he anſwer'd, I was ſtrangled or choak'd to Death. For though the Four Capital Puniſhments of the Judicatory here (*upon Earth*) are aboliſh'd, (*the* Jews, *at that Time, as now, having no Judicature among themſelves for Capital Offences*) yet have not the like Judgments ceas'd to purſue Capital Offenders. And

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* Pſal. 109. 6.

“ of this I am an Inſtance. For being in a Voyage from *Alexandria* in *Egypt* to the City of *Raſhit*, the Ship founder'd where the *Nile* falls into the Ocean, and I was drown'd. Then ſaid the Rabbi, Why didſt thou not confeſs and bewail thy Tranſgreſſions when thou ſaweſt thy Death at Hand? It might have obtain'd thee Mercy. Ah, alas for me, replied the Spirit, I had not Time to confeſs them. The Veſſel founder'd ſuddenly. And my Senſes leaving me, as ſoon as I was engaged with the Water, I was quickly drown'd. The Rabbi then ask'd the Spirit What befel him after he had departed the Body. And the Spirit anſwer'd, As ſoon as the News arriv'd at *Raſhit*, that the Ship I was in was loſt, the *Jews* of that City repair'd to the Sea-Coaſt, and took up and buried my Body, together with the Bodies of all the *Jews* who were drown'd with me. And as ſoon as they were departed, there came a terrible Angel, with a Fiery Rod in his Hand: And he ſtruck with the Rod upon my Grave. By the Force of his Blows the Grave was rent open; when preſently he ſaid to me, Thou wicked One, Thou wicked One, ariſe and come to Judgment. And in the ſame Hour, he took and put me in the Hole of a Sling, and flung me at once from the Place of my Burial to the Gates of Hell, which are in a Deſart. I was no ſooner fallen down at the Gates of Hell, than there ruſh'd out a Million of the Souls of the Wicked, who were there under Puniſhment: And they ſaid to me, Hence, Thou wicked One: Thou Seducer of *Iſrael*, Get the hence: Thou art not yet fit to enter into Hell (*that is, Hell was too good for him*). Then wander'd I from Mountain to Mountain, accompanied by the Three Angels of Deſtruction, who have ever ſince proclaimed before

me my Sin, and ever ſince beat me without Intermiſſion. Every Moment we were met by Evil Spirits, and by other Angels of Deſtruction, who, when they heard my Sin proclaim'd, fell furiouſly upon me; One dragging me one Way, another another Way, 'till all the Joynts of my Soul were ſtiffen'd. And in this Miſery was I chac'd, as a Fugitive and Vagrant, about the Earth, 'till I came to *Hormis*, a City ſituate near *India*; where I thought, in order to free my ſelf from the Blows and other Plagues which continually followed me, to enter into the Body of a *Jew*. But the *Jews* there were ſo environ'd and poſſeſs'd by a Multitude of Unclean Spirits, that I could enter into none of them. And if I had enter'd into one of them, I ſhould only have added to my Sin and my Miſery. For the *Jews* of that City are a wicked People, who commit heinous Sins in the Sight of God; lying with Heathen Women, and with ſuch as have their Cuſtom upon them; and ruſhing into other Crimes. Wherefore I paſſed again from the Hillocks to the Mountains, and from the Mountains to the Hillocks, 'till I came into a Deſart of *Judah*; where I found a Roe, that was breeding. And, to gain a Reſpite from my Miſery, into her I enter'd. This happen'd in the Seventh Year of my Puniſhment. But I found not in the Roe the Sanctuary that I look'd for: For in that Situation I ſuffer'd Abundance of Anguiſh: And this was occaſſion'd by the Inequality there is between the Soul of a Man and the Soul of a Beaſt; the Soul of a Man being erect; whereas the Soul of a Beaſt, anſwering to the Structure of the Body, bendeth to or faceth the Ground. The Soul of a Beaſt is likewiſe full of Uncleanneſs and Frowardneſs; and the Scent of it is not delightful to the Soul

“ of a Man. Moreover, the Food of a Beaſt is often
“ of a Nature contrary to that of the Food of
“ Man. And I ſuffer'd not a little Pain by Means
“ of the Young one in the Belly. Nor did the Pain
“ in the Roe, which ſhe felt from my ſojourning in
“ her, fall ſhort of my own. For Three Souls could
“ not commodiouſly reſide together. By Means of
“ my Soul her Body ſwell'd to an enormous Size,
“ and ſhe felt ſo madding a Pain, that ſhe fled to the
“ Mountains and the Rocks, and ran 'till her Belly
“ burſt and ſhe dropt down and died. Then came
“ I out of the Body of the Roe, and went to the
“ City of *Sechim* in the Land of *Iſrael*, and enter'd
“ there into the Body of a *Jewiſh Prieſt*. I had
“ no ſooner enter'd this Prieſt, than he ſent for an
“ *Iſmaëlite*-Prieſt to caſt me out. And this Latter,
“ by his Exorciſms, and by the Powers of Uncleanneſs
“ (i. e. *Evil Spirits*) and the Charms which
“ he hung about the *Jewiſh* Prieſt's Neck, made me
“ ſo uneaſy in my Abode, that I could not endure
“ it; and ſo I departed. How! interrupted here
“ Rabbi *Chajim*, Can the Powers of Uncleanneſs, on
“ their own Authority, diſpenſe either Good or
“ Evil to Any one? No, reply'd the Spirit: But
“ the Exorciſt, by his Art, brought ſo many unclean
“ Spirits into the Body of the *Jewiſh* Prieſt,
“ that I could not endure to be among them:
“ And if I had ſtay'd, they would all have clung
“ about me; and ſo I fled, and came to *Zephat* (i.
“ e. *Jeruſalem*) of which may the Rebuilding and
“ Re-eſtabliſhment be effected quickly and in our
“ Days) and enter'd into this Woman. And it is,
“ this Day, Five and Twenty Years, ſince I enter'd
“ upon my Wandring and Miſery. The Rabbi
“ then ſaid, How much longer haſt thou to ſuffer
“ this Puniſhment? Or art thou never to be freed
“ from it? And the Spirit anſwer'd, I muſt ſuffer
“ this Puniſhment 'till all the Baſtards which I
“ have begot are dead. For ſo long as they are alive,
“ I am to receive no Mitigation of my Miſery.
“ Then did Aſtoniſhment and Fear and
“ Trembling ſeize upon all the People preſent,
“ who were very numerous; and they wept bitterly,
“ on Account of that Judgment; and the
“ Matter created great Commotion in the Land.
“ Farther, the Rabbi ſaid, who gave thee Power to
“ enter into this Woman? And the Spirit anſwer'd,
“ I enter'd and ſtay'd all Night in her
“ Houſe. And at the Morning-Watch, the
“ Woman roſe from her Bed, and went to ſtrike
“ a Light. But the Tinder, after Abundance of
“ Striking, not taking Fire, ſhe grew ſo impatient,
“ that ſhe threw the Steel and Flint in a Rage
“ on the Ground; ſaying, Get ye to the Devil.
“ That Mention of the Devil procur'd me the
“ Leave of the Angels of Deſtruction to enter into
“ her. Then ſaid the Rabbi, Did they give thee
“ Leave to enter her on Account of that Sin? The
“ Spirit anſwer'd, This Woman's Heart agreeth not
“ with her Profeſſion. For ſhe believeth not a
“ Word of the Children of *Iſrael's* being brought
“ out of *Egypt*; and regardeth not the *Eve* of the
“ *Paſſover*; when the *Iſraelites* rejoice, and ſay
“ their *Hallel* (*a certain Thankſgiving*) in Memory
“ of that Deliverance: All this ſhe looks upon
“ as vain and ridiculous, and without any Foundation;
“ believing, that no ſuch wonderful Matter
“ ever happen'd. Inſtantly upon this, the Rabbi
“ ſaid to the Woman, Thou *N. N.* Believeſt thou
“ not, with a perfect Faith, that the Holy and
“ and Bleſſed God created Heaven and Earth; and
“ that it is in his Power to do what he pleaſeth;
“ and that None can ſay unto him, what doeſt

“Thou? And ſhe anſwered, Yea, I belive all This. Then the Rabbi ſaid, Doſt thou not believe, that the Holy and Bleſſed God brought us out of the Land of *Egypt*; and that he divided the Sea? And ſhe anſwer'd, Yea. And doſt thou, ſaid the Rabbin, believe all This with a perfect Faith? And doeſt thou repent, with a contrite Heart, for thy great Offences? And wilſt thou return? And ſhe anſwer'd, Yea; and began to weep. Then the Rabbin pronounc'd an Exorciſm, commanding the Spirit to depart from her, and ordering him to paſs out through no other Limb than the Little Toe of her Left Foot, becauſe the Uſe of the Limb, through which a Spirit paſſeth out of a Human Body, is ever after loſt. The Rabbi was very exact in the Uſe of the Names which his Maſter had taught him. And inſtantly upon the Cloſe of his Adjurations, the Little Toe of the Foot of the Woman ſwell'd up to the Size of a Turnep; and the Spirit paſs'd out thereat, and flew away. But ſoon after, the Spirit return'd, and haunted the Houſe, and frighted the Woman for ſeveral Nights together; paſſing in by the Windows. Whereupon her Relations went again to the Sage Rabbi *Iſaac Lurja*, whoſe Reſt be in Paradiſe: And he immediatly ſent again his Diſciple the Rabbi *Chajim*, of Bleſſed Memory, to look over the *Meſuſa* (*a* Jewiſh *Charm, conſiſting of a Slip of Parchment, upon which are written the 4th. 5th. 6th. 7th. 8th. and 9th. Verſes of* Deut. *the* 6th. *and the Words from the 11th. to the 20th. Verſe, incluſive, of the 11th Chapter of the ſame Book*) and ſee it All was right. And Rabbi *Chajim* found, that the *Meſuſa* was miſſing from the Door. Then commanded he a *Meſuſa* to be

fix'd upon the Door. And a *Meſuſa* was accordingly fix'd thereon. And, after that, the Spirit return'd no more.”

A Story of the ſame Kind we have in a little *German*-Treatiſe, printed in the Year 1696, at *Frankfort*, in *Hebrew* Charactters. 'Tis there ſaid, that a Spirit, which was caſt out of a *Jew* at *Nickelsbourg*, had declar'd, that he had ſuffer'd cruel Torments by Devils: “That one Devil ſtanding at one End of the World, and another at the other, they ſpit him from one to the other, each receiving him in his Jaws: That while he was thus ſpit by thoſe Devils to and again, from one End of the Earth to the other, a third Devil, which ſtood in the Mid-Way, cut him through with a Sword, as he whirl'd along by him; which cauſed him the ſharpeſt of all Torments: That afterward he enter'd into an Apple; and a Swine eating the Apple, he got by that Means into the Swine's Body, and at Length burſt the Belly of the Creature: That he enter'd next into the Wheel of a Water-Mill; which he ſtopt, when the Miller had ſet it a going; and ſet a going, when the Miller had ſtopt it; and at Length broke the Wheel, and ſo confounded the Miller, that he was forc'd to quit the Mill. From the Mill-Wheel, the Spirit tranſmigrated into a Whore; and from the Whore into the *Jew* at *Nickelſhourg*, out of whom he was caſt.”

What ſayeſt thou, Reader, to theſe Relations? Would it not be an impertinent Officiouſneſs to provide thee with Reflectons upon ſuch awakening Abſurdities? Calleſt thou not to Mind here the little Hiſtories that made up the Terrour and Delight of thy Childhood? And knoweſt thou not, that ſuch Fooleries are the Entertainment of all the School-Boys, Nurſes, and Children in the Kingdom? But we muſt not omit a Paſſage in the Treatiſe *Emek Ham-*

melech; where it is ſaid,* "That the Wicked among the *Iſraelites* are puniſh'd by their Souls paſſing into Devils and malignant Spirits." The Tranſmigration of Souls into Devils and malignant Spirits, ſeems a groſſer Abſurdity than all the Reſt. But perhaps the Rabbin, who was the Author of this Paſſage, meant no more than that ſuch Souls became Devils or Evil Spirits; as is ſaid, in the foregoing Pages, of one of the Parties engaged in the Building of the Tower of *Babel*. But upon the Doctrine of Tranſmigration, as almoſt upon every other Matter, the Rabbins are very much divided; and (as the Reader muſt needs have obſerv'd in the Courſe of this Work) frequently contradict themſelves, as well as one another. We have produc'd as much Evidence as can be deſired upon the Matter, that the Rabbins maintain (and conſequently the *Jewiſh* Laiety believe) this Doctrine. Yet in the *Jalkut Chadaſh*, in the Part entitled *Gar Eden*, we are told, that † "The Souls of the Wicked paſs into no other Bodies; but are puniſh'd in Hell." To this we add a Contradiction from the Treatiſe *Zijoni*; ‖ where 'tis ſaid, "Some of the Cabaliſts maintain, that the Souls of the Wicked likewiſe tranſmigrate: And that This is what is ſaid, § *Bloody and deceitful Men ſhall not live out half their Days.*

The Rabbinical Writings likewiſe teach, that the Souls of the Righteous wander about the Earth This, particularly, appears in the following moſt remarkable Paſſage, which we find in the *Jalkut Chadaſh*;)(moſt remarkable, we ſay, for the Manner in which it points at the *Meſſiah*; notwithſtanding the Abſurdities which cloud and embaraſs it. "The Souls of the Righteous wander about in the World. And when they chance to behold ſuch

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* Fol. 85. Col. 1. † Fol. 54. Col. 4. ‖ Fol. 27. Col. 4.
§ Pſal. 55. 23.)(Fol. 154. Col. 4.

of Mankind, as, on Account of their Tranſgreſſions in prophaning the Holy Name of God, are chaſtiſed, and afflicted with Pain and Miſery; and likewiſe when they behold the wicked Generations which cauſe the Continuation of the Captivity (*or Diſperſion of the* Jews) they notifie the ſame to the *Meſſiah*; who, thereupon, preſently goeth into the Palace of Paradiſe, called the Palace of the Sick; into which Palace, upon his entring it, all the Grief and Chaſtiſments of *Iſrael* flying, he there takes them upon himſelf. And in Caſe he was not to relieve Men by taking off the Burthen of their Grief and Chaſtiſements they would ſink under it; no Man in the World being able to ſuffer Puniſhment upto the Rigour of the *Law*. When the *Iſraelites* were in their Land, their Offerings relieved them under the Weight of their Chaſtiſements and Calamities. But now the *Meſſiah* takes the Burthen from them: As it is written, * *But he was wounded for our Tranſgreſſions*, &c." Of the Wandring of the Souls of the Righteous ſpeaks likewiſe Rabbi *Menachem Von Rakanet* in his little Treatiſe entiled *Taama Mizvoth*. †

We ſhall now entertain the Reader with ſome Quotations from the Rabbins touching the Number of Tranſmigrations, which, according to thoſe Authors, are perform'd by the Soul. But upon this Matter likewiſe they are not a little divided. And of theſe Diviſions or Differences the Author of the Treatiſe *Zijoni* ſpeaks in the following Manner. "Know, Curious Reader, that there are many Differences between the *Talmudic Sages* and the *Cabaliſts* touching this Myſtery. Some ſay, That the

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* Iſaiah 53. 5. † Fol. 17. Col. 1. ‡ Fol. 27. Col. 4.

“Soul goeth but into Three Bodies, *(or maketh but Three Tranſmigrations:)* And for Proof of This they bring the Words of *Elihu, Job* 33, 29. *Lo, all theſe Things worketh God Twice and Thrice* (in our Verſion ſometimes) *with Man.* Others ſay, that the Soul paſſeth into four Bodies, bringing as a Proof it the Words, *Exod.* 20. 5. *Viſiting the Iniquities of the Fathers upon the Children, unto the Third and Fourth Generation* &c. Others, again, ſay, that ſhe paſſeth through a Thouſand. And with Theſe joins Rabbi *Nechunja ben Hakkana*, in his Treatiſe *Sepher habbabir*.

Of the Triple Tranſmigration Rabbi *Menaſſe ben Iſrael*, in the Fourth *Maamar* of his Treatiſe *Niſhmath Chajim*, writes in the following Manner.* “Know, that moſt of the Cabaliſts have written, that the Soul tranſmigrates but Three Times; not reckoning into the Number the Time when ſhe firſt enters the World in a Human Body. And this is what *Elihu* ſignified to *Job*, when he ſaid,† *Lo, all theſe Things worketh God Twice and Thrice with Man.*” And in the Treatiſe *Sohar*, in the Part entitled *Bereſhith*,‖ it is ſaid upon this Matter, “This is the Myſtery of the Words,‡ *Viſiting the Iniquities of the Fathers upon the Children unto the Third and Fourth Generation* &c. And this likewiſe is ſignified in the Words, § *For Three Tranſgreſſions of* Judah, *and for Four, I will not turn away the Puniſhment thereof.*” And *Abarbenel*, in his Treatiſe entitled *Markeveth hammiſhneth*,)(writes thus, “How often doth the Soul paſs from Body to Body, and dwell in periſhable Veſſels? I ſay, this is ſhewn in the Words of *Elihu* when he ſaid, *Lo, all theſe Things worketh God Twice and Thrice with Man.* For the Soul paſſeth from Body to Body Twice or Thrice and no more.”

In the Treatiſe *Pardes rimmonim*, we have the following Paſſage.* “The Lovers of Truth and Juſtice have convey'd it down by Tradition, that the Soul which hath ſinned, in oppoſing her Creator, and corrupting her Ways, is to return to the Days of her Youth, to the End ſhe may make whole what ſhe hath rent, and recover from the Diſorders of her Being. And if this is not effected by her firſt Return, ſhe returneth again; and if then ſhe faileth likewiſe, ſhe returneth a Third Time.” In *Medraſh Ruth haneelam*, this Matter is illuſtrated by the following Similitude. “So when a Man hath planted a Tree, and found, that it doth not flouriſh or thrive, he tranſplants it to another Ground; and, perchance, to another, and another. And This is what is written,† *Lo, all theſe Things worketh God Twice and Thrice with Man.*”

Rabbi *Jeſchaja*, in his Treatiſe *Schene luchtoh habberith*,‖ gives us, upon this Matter, the following Paſſage. “If the Soul, which thrice tranſmigrates *(into a Human Body, the Reader muſt underſtand)* doth not, within thoſe Three Times, turn unto God, according to the Import of the Words of *Elihu, Lo, all theſe Things worketh God Twice and Thrice with Man*; ſhe paſſeth next into a Beaſt.”

Touching a Fourth Tranſmigration of the Soul, the Treatiſe *Aſara mamoroth*, § gives us the following

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* Fol. 161. Col. 2. † Job 33. 29. ‖ Col. 150. ‡ Exod. 20. 5. § Amos 2. 6.)(Fol. 83. Col. 3.

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* *Fol.* 47. *Col.* 4. † Job 33. 29. ‖ *Fol.* 305. *Col.* 3. § *Fol.* 82. *Col.* 2.

Paſſage. "The Soul of Man tranſmigrates Three or Four Times; agreeably with what is ſaid, * *For Four I will not turn away the Puniſhment thereof.*"

The Treatiſe *Sohar*, on *Geneſis*, printed at *Sultzbach*, teaches, that the Soul may tranſmigrate a Thouſand Times. The Words run thus. † "A Man ſhould always appear as if the whole World depended upon him. (*This Sentence, tho' it throweth no Light upon the Matter, we thought it too remarkable to be omitted. The next is*) "When the Holy and Bleſſed God cauſeth the Soul of a Man to tranſmigrate, it is becauſe that Soul hath not proſper'd, benefitted, or done Good in her Place; and then he teareth her from the ſame, and planteth her in another. And this is the Changing of the Place. And when the Soul thriveth not in this Second Place, ſhe is taken from thence and planted in a Third, and receiveth a new Name. And this is the Changing of the Name. And when in this Third Place ſhe continueth to do Evil, ſhe is tranſplanted again; and her Work is changed from every Thing ſhe was employ'd in before. And this the Changing of the Work. But how often may this (*Tranſplanting or Tranſmigration*) be perform'd? Up to a Thouſand Times: As it is ſaid, || *The Word which he commanded to a Thouſand Generations.* This likewiſe is imported in the Words, § *Thou, O Solomon, muſt have a Thouſand:* Which refer to the Thouſand Generations in which God planteth the Soul 'till ſhe thrives. And this Myſtery is compris'd in the Words,)(*Shewing Mercy unto Thouſands of them that love me and keep my Commandments.*" Of the ſame Tenour is the following Paſſage in the Part entitled *Shaar kirjath arba* of the Treatiſe *Emek hammelech.** "When Sin hath diſorder'd the Soul, ſhe may, in order to recover herſelf, be frequently remov'd from Body to Body, even up to a Thouſand Times. For this is what the Holy and Bleſſed God did ſwear unto *Abraham*, in order to recover the erring Souls from being quite abandon'd of him.

Rabbi *Menaſſe ben Iſrael*, in his Treatiſe *Niſhmath chajim*, in his Fourth *Maamar*, || comments upon this Matter in the following Manner. "For the ſtating of the Uncertainties in which the Rabbins are entangled and at Variance, touching the Number of the Tranſmigrations of the Soul, it muſt be known, that there are ſome who have ſaid that the Doctrine of the Soul's tranſmigrating into a Thouſand Generations, is not to be underſtood as if ſhe was to tranſmigrate into a Thouſand different Bodies; but that the Meaning is, the Soul ſhall tranſmigrate to the End of the World: And that this is the Myſtery of the Six Thouſand Years appointed for the Continuance of the World. Others ſay, that the Tranſmigration of Souls was ordained for no other End, than that Souls might thereby be made perfect; and Men regard God, and keep all his Commandments, and become compleat in Worth and Excellence: Or, that the unjuſt Souls might thereby be puniſhed for their Evil Works, and ſo eſcape Puniſhment in the World of Spirits: And this, they urge, is ſignified in the Words of *Tekoath, yet doth he deviſe* &c. Farther they ſay, that the Soul returns (*or tranſmigrates*) Three

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* Amos 2. 6. † Col. 152. || Pſal. 105. 8. § Cant. 8. 12.)(Exod. 20. 6.

* Fol. 93. Col. 4. † Fol. 162. Col 1. || 2 Sam. 14. 14.

“Times, and no more, in order to her performing what ſhe had diſregarded. And if in theſe three Returns ſhe doth not amend her Works, that then the Hope of Man is loſt, and he is looked upon as irreclaimably wicked; becauſe in theſe Returns he is ſuppoſed to meet with all neceſſary Means and Inſtruments for his becoming a Convert. But that when, after theſe Returns (*or Tranſmigrations*) ſhe tranſmigrates again, ſhe tranſmigrates a Thouſand Times, or 'till ſhe hath perfectly kept the Six Hundred and Thirteen Commandments; all theſe Returns being intended for her Benefit and Happineſs. Had I not an Awe upon me, I would ſay that the Firſt Three Returns (*or Tranſmigrations*) of the Soul are made into Human Bodies only; and the Thouſand Returns, afterwards, are made into the Bodies of Animals: And that this (*the Firſt Returning*) is ſignified in the Words, *Three Times with Man.* But having no Tradition for this Matter, God knows only, whether the Truth is in my Mouth and I am in the Right. † *Who*, as it is ſaid, *can underſtand his Errours*? Wherefore of God, Who knoweth the Truth, I beg Forgiveneſs.

Touching the Reaſons, or Cauſes with God, of the Tranſmigration of Souls, it is ſaid in the Treatiſe *Zijoni*,§ “There are many Differences and Contradictory Opinions between the Cabaliſt and the Talmudical Sages concerning the Reaſon of the Tranſmigration of Souls. Rabbi *Schlomo ben Adereth*, and the Reſt of the Cabaliſts aſſign for this Matter one of the two following Cauſes: “The Soul of Man, ſay they, paſſeth into other Bodies, either becauſe ſhe hath not continu'd to her Peri-

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* Job. 33. 29 † Pſal. 19. 13. § Fol. 27. Col. 4.

“od, or compleated her Time, in the Firſt; according as it is written, ‖ *The Days of our Age are Threeſcore Years and Ten*; and according to the Promiſe which God hath made § *The Number of thy Days I will fulfil*: Or, becauſe the Soul having committed Sin, and being not perfectly purified from it; but having cleaving upon her the Duſt of her Tranſgreſſion, which clogs her in the ſame Manner as Straw is clogg'd with Clay; ſhe cannot aſcend unto God, 'till, by being poured from one Veſſel to another, ſhe becometh light and clean and is annexed to the Upper Spirits; through which, paſſing from one to another, ſhe aſcendeth to the Place of her Firſt Reſidence, from whence ſhe deſcended into the World.

The Treatiſe *Tuf haraez* † gives us the following Paſſage. “When the Holy and Bleſſed God ſaw, that his Children, through their Tranſgeſſions, would be loſt from the World, What did he? As it was not his Will, that any of the Souls of Old *Iſrael*, which were from the Seed of our Father *Abraham*, on whom be Peace, ſhould be loſt, he commanded *Abraham*, that their Foreskins ſhould be circumcis'd; and ordain'd, that the Souls of Thoſe who ſhould neglect this Circumciſion, ſhould be rooted out from among the People, and tranſmigrate from Body to Body, they ſhould be purified and reſtor'd to the Place of their Origin. Then aſſembled *Sammaël* and his Seventy Princes before the Holy and Bleſſed God, and ſaid, O Thou Lord of the World, We alſo are the Work of thy Hands: Thou art the Father of us all. And as thou haſt

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‖ Pſal. 90. 10. § Exod. 23. 26. † *Fol.* 32. *Col.* 3, 4.

“ ordain'd, that the Children of *Iſrael* ſhall be recover'd, by Tranſmigration, to a Fitneſs for partaking of Eternal Life, make the like Ordinance for us likewiſe. For, what haſt thou ſeen, that thou haſt choſen the Seed of *Abraham* in Preference to us all? Then ſaid the Holy and Bleſſed God, Have you done that which *Abraham* hath done, who hath acknowledg'd me from his Childhood, and, out of Love to me, went into the Fire of the *Chaldeans*; you have ſeen, that I reſcu'd him out of their Hands and from the Fiery-Furnace, ſo that the Fire had no Power over him. Nevertheleſs, Ye have not believ'd in me, nor hallowed my Name. Wherefore ſpeak no more, nor Good, nor Bad.” This Account is inſerted likewiſe in the *Paraſha Vejeze* of the Great *Jalkut Rubeni.* *

Rabbi *Aberbenel*, in his Treatiſe *Mackeveth hammiſhneh*, † ſays, “ The Tranſmigration of Souls is ordain'd out of Mercy. For the Word *Gilgul*, through the *Gematria*, is in Numeration equal to *Cheſed* (i. e. *Seventy Two*). And in the Second Part of the Treatiſe *Avodath hakkodeſh* ‖ it is ſaid, “ Thou muſt know, that this Work (*of Tranſmigration*) is a Mercy of God upon *Iſrael*, to the End the Souls of Light may be made worthy of the Suprem Light; and, as our Rabbins of Bleſſed Memory have ſaid, to the End all *Iſrael* may have Share in Eternal Life.

We ſhall now entertain the Reader with a Series of Arguments which Rabbi *Menaſſe ben Iſrael* hath drawn together from Holy Writ, in Defence of the Doctrine of Tranſmigraton. This he hath done in his Treatiſe *Niſhmath Chajim*, in the Fourth *Maamar*. And the Firſt Argument runs in the following Manner. * “ The Firſt Verſe in which, according to Judgment, is ſignified the Tranſmigration of Souls, is that where the Holy and Bleſſed God ſaith to the Firſt Man, † *'Till thou returneſt unto the Ground; for out of it waſt thou taken: For Duſt thou art, and unto Duſt ſhalt thou return:* By theſe Words giving him to underſtand, that, after his Tranſgreſſion, his Soul was of Neceſſity to tranſmigrate into another Body, and to return to her Duſt (*ſuch are the Words*) in order to her accompliſhing the Matters in which ſhe fail'd in the Firſt Body.

His Second Argument is this: It is ſaid, ‖ “ *Let Reuben live and not die.* Upon theſe Words the Expoſiters ſay, that *Moſes* Pray'd for *Reuben*, that God would prolong his Years; and that thoſe, who were deſcended from him, might not be rooted out before their appointed Time. Our Rabbins, of Bleſſed Memory, have ſaid, that the Words ſignifie as much as if he had ſaid diſtinctly, *May he live in this World, and not, on account of his Tranſgreſſion, die in the World to come.* But the beſt Paraphraſe is as *Onkelos* gives it, thus, *And die not the Second Death:* In which he had his Eye upon the *Gilgul* (*or Tranſmigration of Souls*); and ſo teacheth Rabbi *Bechai*, ſaying, he pray'd for him, that he might not paſs out of his own into another Body, and die a Second Time.

His Third Argument is grounded upon the Command in *Deuteronomy*, § that a Man, whoſe Brother dieth without Iſſue, ſhall marry his Brother's Wife;

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* Fol. 58. Col. 2. † Fol. 83. Col. 2. ‖ Fol. 48. Col. 1.

* *Fol.* 154. *Col.* 2. † Gen. 3. 19. ‖ Deut. 33. 6. § Chap. 25. 5, 6.

and

and runs thus. * " It is written, *The Firſt-Born which ſhe beareth ſhall ſucceed in the Name of his Brother which is dead.* It is not to be underſtood here, as it is vulgarly, that the Child ſhould bear the Name of the Brother; but the Meaning of the Paſſage is, that he, in his Soul, ſhould ſucceed the deceaſed Brother. For no Doubt but, in Conſequence of God's Will, the Soul of him, who dieth without Iſſue, paſſeth into another Body, being as a Spring or Stream which never wanteth Water to feed it, or never ceaſeth to flow. And Rabbi *Becbai* hath written, that the Commandment for a Man's marrying the deceaſed Brother's Wife, is of great Benefit to the Soul of the Deceaſed. Moreover it is known, that the Benefit of the Soul, when ſhe tranſmigrates into a Kindred's Body, is much greater than when ſhe tranſmigrates into any other. And there are no Bodies among a Man's Kindred, that are nearer to him than that of his Wife, who is Bone of his Bone, and that of his Brother, who was hewn out of the ſame Rock with himſelf; that is, he and is Brother deſcended from the ſame Mother. And therefore he is through his Wife and his Brother, reſtored to Rights.

His Fourth Argument runs thus: † " King *Solomon*, on whom be Peace, who looked upon all Things in the World as Vanity, had his Eye upon this wonderful Myſtery of the Tranſmigration of Souls, when, in the Beginning of his *Preacher*, he ſaid, ‖ *One Generation paſſeth away, and another cometh.* He had done better if he had plac'd the Words in the Order following, One

Generation cometh, and another paſſeth away. But, However, his Intent was to teach us, that he was come (*becauſe otherwiſe, according to this ingenious Rabbin,* Solomon *had reign'd Forty Years* in Jeruſalem, *and Nobody had known it.*) And to this Myſtery he referr'd likewiſe when he ſaid, * *The Thing that hath been, it is that which ſhall be; and that which is gone, is that which ſhall be done; and there is no new Thing under the Sun.*

His fifth Argument is likewiſe grounded on the Words of *Solomon*, and runs in the following Manner. † " *Solomon* enter'd farther into this Myſtery when he ſaid, ‖ *Wherefore I praiſed the Dead more than the Living, which are yet alive.* Now as, among reaſonable Men, None are to be found who will pretend to affirm, that the Good we are deprived of is more valuable to us than the Good we enjoy; ſo are we neceſſarily to underſtand theſe Words according to the Explication which we have from Tradition; namely, that *Solomon*, in thoſe Words, denotes, that thoſe of the Dead, who have tranſmigrated from one to another: and have died a Second Time, and are Partakers of the real Reſt in the Upper World, are more to be praiſed than thoſe who remain yet upon the Earth in a State of Tranſmigration.

The Sixth Argument brought by this Rabbin, runs thus: " King *Solomon*, on whom be Peace, again referr'd to this Matter, when he ſaid, § *And ſo I ſaw the Wicked buried, who have come and gone from the Place of the Holy; and they were forgotten in the City where they had ſo done: This is alſo Vanity.* Yet, know thou, that one

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* *Fol.* 155. † *Fol.* 157. ‖ Eccleſ. 1. 4.

* *V.* 9. † *Fol.* 157. ‖ Eccles. 4. 2. § *Chap.* 8. 10.

"of the greateſt Men could not hit on the true "Meaning of this Paſſage. What is the Senſe of "the Words, *buried, who had come?* According to "the Paraphraſe of Rabbi *Aben Ezra* upon the "Place, *Solomon* had ſeen, that the Wicked died "without Pain, and came a Second Time into the World: that is, they came this Second "Time in the Perſons of their Sons; by Means of "whom their Memory was upheld: But the Juſt "and Righteous, who come from the Place of the "Holy, and have done Good, are forgot; and "their Seed is extinguiſh'd. From this Account "it ſhould follow, that there is no Reward for the "Righteous, nor Puniſhment for the Wicked. And "this were indeed Vanity. But God will take Vengeance on the Wicked, and reward the Righteous with Eternal Life. The Paraphraſe (*of Aben Ezra)* is moſt conformable to the Letter, but "not to the Meaning; for of this the the *Cabaliſts* "give the beſt Account; referring the Sence of "the Words to *Gilgul* (*or the Tranſmigration of Souls*) as in the following Paraphraſe. I ſaw "the Wicked Buried, and come a Second Time into the World, in order to make Reparation for "what they had done amiſs in the World the Firſt "Time, when they deſcended from the Place of the "Holy; the Reſidence of Souls. After which, "in the next World, they boaſt that they perform'd Good Works, and kept the Commandments. This is the true Explanaton.

But in the Talmud Treatiſe *Gitten*, the laſt cited Words of *Solomon* are uſed to a quite different Purpoſe, ‖ After an Account of *Titus Veſpaſian*'s committing Fornication in the Holy of Holies upon the Book of the *Law* (*a Matter which we have mention'd from the Rabbins already*) we have the following Paſſage. "What did he (*Veſpaſian*) farther? "He took the Vail, and made, as it were, a Pack-Cloth of it, and caus'd all the Veſſels of the Temple to be brought and pack'd up in it, and to be "convey'd on Ship board, in Order to obtain Praiſe "for himſelf in his own City: As it is ſaid, *I ſaw the Wicked* kevurim (i.e. *buried.*) *who had come and gone from the Place of the Holy*, vajiſhtakkechu "(i.e. they were forgotten) *in the City where they had done ſo.* Read not *kevurim*, but *kevuzim* (i.e. "*aſſembled.*) And read not *vajiſhtakkechu*, but *vagiſhtabbechu* (i.e. *they prais'd themſelves*).

The Seventh Argument, brought by Rabbi *Menaſſe ben Iſrael*, is the following. "This wonderful Myſtery is likewiſe mention'd by the Prophets. Doſt thou not ſee, that the Woman of "*Tekoah* ſaith, * *For we muſt needs die, and are as Water ſpilt upon the Ground, which cannot be gather'd up again: Neither doth God reſpect any Perſon; yet doth he deviſe Means, that his Baniſhed be not expelled from him.* The Explanation of theſe "Words, which we have from Tradition, is this: "That a Sinner dieth one Death after another, becauſe he tranſmigrates from one Body into another: And, like Water which is ſpilt upon the "Ground, he is not gathered up again. And thus "ſhall the Souls of Men, not after a Natural Manner, but through the Power of God in a Miracle, "be gather'd into other Bodies. For God is not "willing to have the Soul taken away by Death, but "contrives, that the baniſh'd Soul may not be (*finally*) expelled from him; that is, that the Soul,

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‖ *Fol.* 56. *Col.* 2.

* Sam. 14. 14.

“ which, on Account of her Tranſgreſſions, is baniſh'd, may, according to his great Mercy and Pity, be brought to him again. And This is effected by the Tranſmigration of Souls Three Times with Men; to the End the Sinner may amend what he has done amiſs, and the Soul return to her Origin and her Reſt in Glory. And on this Verſe do all the Cabaliſts build, beyond Contradiction, their whole Faith, touching this heigh Matter. And it is ſo ſtrong and clear, that it is adviſeable to adhere to it.

The Rabbin fetches his Eighth Argument from the Prophet *Iſaiah*. “ The Prophet *Iſaiah*, ſays he, hath likewiſe, in his 22d Chapter, diſcover'd to us this high Matter. Did he not chide the People of his Time, who talk'd of [*] *Slaying Oxen and killing Sheep*; *of eating Fleſh and drinking Wine*; and who ſaid, *let us eat and drink, for to morrow we die*. And he hath ſaid in the ſame Chapter, [†] *And it was reveal'd in mine Ears by the Lord of Hoſts, ſurely this Iniquity ſhall not be purged from you, till ye die, ſaith the Lord God of Hoſts*. The *Chaldaic* Interpreter applies the Words, *Till ye die*, to the Second Death. And ſo likewiſe doth the *Jeruſalem*-Talmud. That is to ſay, they apply thoſe Words to the Death the Soul undergoes in another Body.

The Ninth and laſt Argument of this Rabbi for the Doctrine of Tranſmigration, is drawn from the Words of the Almighty to *Job*, and is couch'd in the following Manner. “ To conclude, the Holy and Bleſſed God open'd himſelf upon this Matter to *Job*, in the Words, [‖] *That it might take Hold of the Ends of the Earth, that the Wicked might be ſhaken out of it. It is turn'd as Clay to the Seal, and they ſtand as a Garment*: That is, according to Rabbi *Bechai*'s Paraphraſe upon the Words, Haſt thou all the Days of thy Life (*comprehending the Tenour of the preceeding Verſe*) commanded, as I have done (*the Morning, or the Day-Spring*) to take Hold of the Ends of the Earth, that the Wicked might be ſhaken out of it, and others ſet in their Places; to the End the Earth may by them be changed, in the ſame Manner as the Surface of Clay is chang'd by the Impreſſion of a Seal, and that the Wicked may ſtand upon the Earth as Men habited in new Apparel. And thou ſeeſt this Matter farther open'd in the beautiful Saying of *Elihu* to *Job*. And to this Matter likewiſe doth *Job* himſelf give Evidence, when he ſays, [*] *Naked came I out of my Mother's Womb, and naked ſhall I return thither*. Which is as much as if he had ſaid, *I ſhall certainly enter again into my Mother's Womb*: For he was then conſidering, that his Soul would enter into another Body. Know likewiſe, that the Divines, for what they have diſcover'd touching the Tranſmigration of Souls, have built upon this (*Saying of* Job) as upon a Foundation.” This the Rabbin might have call'd a Tenth Argument.

To theſe Arguments, drawn from Scripture, the Rabbin adds Three which he cites from the *Philoſophy* of the *Cabaliſts*, in Maintenance of the Doctrine of Tranſmigration. And the Firſt runs thus: “ Although we know, that the Holy and Bleſſed God is the True God, and a juſt and upright Judge, yet we ſee, that (*in this World*) the Righteous are puniſh'd with Evil; and the Wicked rewarded

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[*] Iſaiah 22. 13. [†] *v.* 14. [‖] *Job* 38. 13, 14.

[*] Job. 1, 21. [†] Fol. 159. Col. 1, 2.

“with Good: That the Wicked proſper and are at Eaſe, while the Righteous are plagued and involv'd in Afflictions. Now, this Matter only reſpects the Tranſmigration of Souls. And the Treatiſe *Habbibir* explains it in the following Manner. A Righteous One, who is afflicted, is ſuch a one as hath been a Wicked Son; that is, ſuch a one as hath before (*in a former Body*) been wicked: And now he is puniſh'd for his former Sins. And the Wicked One, who proſpers, hath been a Righteous Son; that is, he was formerly (*in another Body*) righteous: And now he receiveth the Fruit of his Works. Now, becauſe we know not the Caſe and Circumſtances of a Righteous One, with Regard to his former Works, we marvel at his Afflictions. And on the ſame Account we marvel at a Wicked One, who flouriſhes, and ſpreads himſelf like a Bay-Tree in its Native Soil. But theſe are Myſteries which belong to the Lord our God; all whoſe Ways are right. Upon this Doctrine they (*the Cabaliſts*) ſay of *Job*, that his Soul was the Soul of *Terah*, the Father of *Abraham*; and that he was afflicted for a Puniſhment of his former Tranſgreſſions; as appears in the Treatiſe *Haſſadoth*. Wherefore *Job* ſeeing, that he himſelf was juſt, but not knowing the Myſtery concerning his Soul (*that is* (*to remove the Contradiction here*) *not knowing in whoſe Body his Soul had dwelt formerly*; *according to the following Paraphraſe upon Job.* 9. 12) he ſhew'd himſelf diſſatisfied, and deſpis'd his Life; ſaying, *Though I were perfect, yet would I not know my Soul: I would deſpiſe my Life.* In which Words he intended as much as if he had ſaid, I know not whether my Soul be a New Soul, or one that hath tranſmigrated, I know not who it was ſhe firſt poſſeſſed: Wherefore I deſpiſe my Life.

The Rabbin's ſecond Argument upon the Cabaliſtical Philoſophy, is this: “We ſee, that many of the Children of Men are Cripples, or defective in their Limbs, from the Womb: That ſome are blind from their Birth; and ſome are lame. Now, if it was the bleſſed God who created thoſe Laws, as we have ſhewn it was; and the Stars were not concern'd in the Work, as we have ſhewn they were not; and ſince in God there is no Injuſtice or Reſpect of Perſons, a Queſtion ariſeth, why a Soul, upon her firſt entering into the World, before which ſhe is pure and innocent, is appointed to dwell in a crippled Body; a Veſſel in which ſhe can with no Delight accompliſh her Works? (*He ſpeaks here in the Character of an Enquirer, who is a Stranger to the Doctrine of Tranſmigration*) “But Truth diſcovereth to us her Path. Theſe are ſuch Souls as have tranſgreſſed in and died out of former Bodies, and are come a ſecond Time into the World; and they are appointed to Crippled or Defective Bodies, for a Puniſhment of their former Tranſgreſſions. But the Philoſophers among the Nations of the World ſay, that ſuch Defects in Children are occaſion'd by Deficiencies in the Matter that is deſtin'd to the Formation of the Limbs where theſe Defects happen: And that many Variations and marvellous Appearances in every Species of living Creatures are caus'd by ſuch Deficiencies.

The following is the Rabbin's Third Cabaliſtico-philoſophical Argument on the Doctrine of Tranſmigration. “We ſee, ſaith he, daily Monſtrous Births of Children, which were, in their Mother's Wombs, and before they came forth into the Light, each poſſeſs'd of a ſanctify'd Soul (*He ſpeaks again in the Character of an Enquirer.*) “We ſee likewiſe Children die in their Infancy and Flower,

“ before they arrive at the Age which ſubjects them
“ to Puniſhment. Why doth the Wrath of God extend
“ it ſelf over them? What are their Offences,
“ that they are thus puniſh'd? behold, is not this
“ againſt the Divine Law, which affirms, that there
“ is no Death where there is no Sin. And we are
“ not to ſay, that they die on Account of the Wickedneſs
“ of their Fathers; for we frequently ſee, that
“ the Children of the Righteous die. Moreover,
“ what (*with Regard to the Wickedneſs of Fathers*) can
“ be ſaid upon the Death of young Orphans? Now,
“ all thoſe Things are made very clear by the Reaſonings
“ on the Tranſmigration of Souls, for the
“ Souls of theſe Children are thus puniſh'd for Sins
“ committed in former Days.

We have already mention'd that Article of the
Rabbinical Doctrine which teacheth, that no Part of
Mankind is ſentenc'd or puniſh'd by the upper Judicatory
(i. e. the Judicatory of Heaven) till they
are arriv'd at the Age of twenty Years. The Mention
of the Age which ſubjects Children to Puniſhment,
in the Paragraph immediately foregoing, induceth
us to touch upon the Article again, by citing
the following very ſingular Paſſage upon it from *Rabbi
Bechai*'s Expoſition of the five Books of *Moſes*. †
’Tis there ſaid, “ the Supreme Judicatory puniſheth
“ No body 'till the twentieth Year.” And for this Aſſertion
he fancies he finds Authorities in Holy Writ;
ſaying, in another Part of the ſaid Expoſition, ‖ on
the Words, § *Behold the Man is become as one of us*,
“ Theſe Words, in a myſtical Senſe, import as
“ much as if it had been ſaid, *Behold the Man is become
“ like one who is Twenty Years of Age*; becauſe
“ he was puniſh'd for the Sin he committed. And
“ there

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† Fol. 202. ‖ Fol. 14. Col. 4. § Gen. 13, 22.

“ therefore that Sentence was paſt, which is recorded
“ againſt the Generation which was in the Wilderneſs
“ (— * *From Twenty Years of Age and upwards.* —)
“ And this is what our Rabbins, of bleſſed Memory,
“ have taught, where they ſay, One who is
“ twenty Years of Age is liable to Perſecution;
“ becauſe after that Age, he is perſecuted of Heaven
“ in Puniſhment of his Tranſgreſſions.

But Rabbi *Menaſſe*, to the three Arguments on
the Tranſmigration of Souls which he deduces from
the Cabaliſtical Philoſophy, connects one of his own.
“ Theſe, ſays he, are ſome of the Arguments
“ (*meaning the three we have given from him*) of our
“ Rabbins, of Bleſſed Memory: To which I add
“ this, that if it was not, that Souls tranſmigrate from
“ one Generation to another, according to the Saying
“ of *Solomon* * *One Generation paſſeth away and another
“ Generation cometh*, then would there be an Infinity
“ of Souls: And it is a great Error to maintain, that
“ there is. For God hath not, for this finite World
“ created an Infinity of Beings. *Daniel* limits, though
“ very widely, even the Angels to Number; where
“ he ſays, † *Thouſand Thouſands miniſtred unto him,
“ and Ten Thouſand Times Ten Thouſand ſtood before
“ him*. And as Souls are not of higher Degree
“ than Angels, why ſhou'd their Number run out
“ to Infinity, and that of the Angels be limited. ’Tis
“ certain, then, that Souls return, and tranſmigrate
“ into other Bodies. Yet there cometh ſometimes,
“ during the Courſe of theſe Tranſmigrations, a new
“ Soul from under the Throne of Glory, for the
“ firſt Time into the World. And therefore it is,
“ that our Rabbins, of Bleſſed Memory, have ſaid,
“ That the Son of *David* (*that is the* Meſſiah) cometh
“ not,

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* Numb. 14. 29. * Eccleſ. 1. 4. † Dan. 7. 10.

“ not, ’till all the Souls, which are in the Bodies, “ are at an End (*’till the Number of Souls, which are* “ *to be embodied, is compleated*;) that is, ’till Souls “ ceaſe to paſs from one Body into another. And “ by this we are plainly taught, that the Number “ of Souls is limited.

We have held the Reader long upon the Doctrine of Tranſmigration, but no longer, we hope, than was neceſſary to his Satisfaction upon the Subject. And we hope likewiſe, he will find his Entertainment in the few following Quotations upon a Matter, collateral to the Subject, which we have not yet mention’d; and with which we ſhall take leave of this Branch of the Rabbinical Learning. This is a Kind of Tranſmigration the Rabbins call *Ibbur*; by which they mean the Tranſmigrating of a bright and pure Soul; or the paſſing of a Flaſh or Spark of ſuch a Soul, to a Soul of leſs Brightneſs and Purity, in order to aid, and cleanſe and illumine that Soul. This Matter the ſaid Rabbi *Menaſſe*, in his Treatiſe *Niſhmath Chajim* ‖ handles in the following Manner. “ Know, Curious “ Reader, farther (*this follows what we have already* “ *quoted from him*) that there are Souls which “ tranſmigrate after a Manner different from the “ *Gilgul*. But theſe are not the Souls on which “ depends Life, or the Exiſtence of the Body. “ They are only Auxiliaries or Supports to them. “ And this, among the Sages, of the *Cabala* is “ call’d *Ibbur* (*that is Impregnation.*) For as the “ Body of a pregnant Woman, after the Soul is convey’d “ into the Infant in her Womb, containeth a “ Soul within her Soul (*ſuch is the Expreſſion of this* “ *Rabbi*) ſo is it poſſible for ſeveral Souls of deceaſed “ Perſons to accompany the Soul of One

“ living, and be join’d in the ſame Body with it. “ And as a Woman, when ſhe becometh pregnant, “ and when ſhe bringeth forth, is not thereby depriv’d “ of any Part either of her Body or her Soul; “ ſo do the Souls of the Righteous, without any “ Impairment of themſelves, impregnate other “ Souls; darting out Sparks for the Aid of the Generality “ or of any particular Perſon of their Time; “ and in this Reſpect, like Candles, ſuffering no “ Diminution from others being lighted up by ’em. “ Some have ſaid, that the Soul of *Seth* was pure “ and unſpotted, and was, on Account of *Iſrael*, “ convey’d into *Moſes*, to qualifie him for the Delivery “ of the Law: And that this is the Myſtery “ of the Words, * *Vajithabber Jehova bi lemaanchem*; “ that is (*as the* Cabaliſts *falſely explain it*) *And the* “ *Lord convey’d*, through the *Ibbur*, *a Soul into me* “ *for your Sakes* (*whereas the Words have no other* “ *Meaning than what is contain’d in our Rendring*, “ *which is*, The Lord was wroth with me for your “ Sakes) to the End that through him the *Iſraelites* “ might be protected. For the Purpoſe of the “ Tranſmigration, call’d *Ibbur*, is to convey ſome “ Benefit or Excellence to others; either for their “ better Guidance, or for their ſurer Defence or “ Reſcue. And thus we find it ſaid in the Treatiſe “ *Aſera maamaroth*, that the Souls of *Moſes* and *Aaron* “ came, through the *Ibbur*, to the Soul of *Samuel*: As it is written, ‖ *Moſes and Aaron among* “ *his Prieſts, and Samuel among them that call upon* “ *his Name*. And thus the Souls of *Nadab* and *Abihu*, “ which had wander’d about without any Settlement, “ were join’d to the Soul of *Phinehas*. And “ the Words, *Phinehas, the Son of Eleazer, the Son*

‖ Fol. 159. Col. 2.

* Deut. 3. 26. † Pſ. 99. 6. ‖ Num. 25. 7.

of *Aaron the Prieſt* are to be underſtood as pointing to this Doctrine. And thus, in the Treatiſe *Iddera*, it is written, that thoſe Two Souls (*the Souls of Nadab and Abihu*) went, thro' the *Ibbur*, into *Phinehas*; from whom, as a Puniſhment for his not going to *Jeptha* * to dehort him from Slaying his Daughter, they afterwards fled: For the Souls, which paſs through the Myſtery of the *Ibbur*, may return or depart at any Time: Whereas the Soul which, through the *Gilgul*, entereth into an Infant in the Womb, departeth not till the Death of the Infant. And I have been taught, concerning the Words, † *But my Servant Caleb, becauſe he had another Spirit with him*, that thro' the *Ibbur*, another Spirit enter'd into *Caleb*, which ſtrengthen'd and guided him in the right Way, to the End he might not join in the Report of the Spies.

In the Treatiſe *Avodath hakkodeſh* † there is the following Paſſage. "Our Rabbins, of Bleſſed Memory, have revealed a great Myſtery, touching the Delay of the Delivery (*or Reſtoration of the Jews*) and of the Coming of the *Meſſiah*. This they have done in the Sixth Chapter of the Talmud-Treatiſe *Jevamoth*,‖ and in the Firſt Chapter likewiſe of the Treatiſe *Avodah Sara*, where it is written, Rabbi *Aſi* hath ſaid, that the Son of *David*, that is, the *Meſſiah*, cometh not till all the Souls, which are to be embodied, have appear'd in the World: As it is ſaid, ‡ *For the Spirit ſhould fail before me, and the Souls which I have made.* And touching that Myſtery, the Divines have taught from Tradition, that, before the Coming of the *Meſſiah*, every Soul ſhall be purified thro' the Myſtery of the *Ibbur*.

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* Judges 11. † Numb. 14. 24. ‖ Fol. 62. Col. 1. ‡ Iſ. 57. 16.

It is taught in the *Jalkut Chadaſh*, that thro' the *Ibbur* the Souls of Parents enter into the Bodies of their Children: As in the following Paſſage: * "If a Man did only ſin for (*or with Regard to*) himſelf, his Sins would be of little Conſequence: But a Man ſinneth likewiſe with his Fathers, who, by the Myſtery of the *Ibbur*, are within him: And therefore it is, that Sin is heavy. And on this Account it was, that *David* ſaid, † *We have ſinned with our Fathers*; heerinu vehirſchanu; *we have made, that they have committed Iniquity*; *we have done wickedly*. The full Meaning of which Words is, If we had ſinn'd for, or in Reſpect of ourſelves only, the Sin would have been but light; but we have ſinned likewiſe with our Fathers, who, by Means of the Myſtery of the *Ibbur*, are properly within us: And by ſinning with them, we have caus'd the Righteous to commit Iniquity and do wickedly; we have made them wicked. And thus did *David* ſay, *heerinu vehirſchanu*; *we have made that they have commited Iniquity*." We ſhall now conclude with a few Quotations from the Talmud of the Belief of the *Jews* concerning the Reſurrection of the Dead, and the Day of Judgment.

The *Jews* in General believe the Reſurrection of the Dead, and ſuch as deny that Faith are among them deem'd *Hereticks*. The third Article of this Creed runs thus: "I believe, with a perfect Faith, that the Reſurrection of the Dead will be at a Time beſt pleaſing to the Creator, whoſe Name be bleſſed, and whoſe Memory be praiſed for ever." And Rabbi *Menaſſe ben Iſrael* ſays, ‖ "The Belief of the Reſurrection of the Dead is

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* *Fol.* 77. *Col.* 2. † *Pſ.* 106. 6. ‖ Niſhmath chajim *Fol.* 39.

“ one of the capital Articles of our Law; and he who ſays, that the Reſurrection of the Dead cannot be prov'd from the Law, is an *Heretick* and *Epicure*, and has no Part in the World to come.”

The *Jews* teach that God doth judge Mankind at three different Times; namely, 1. Every Year on *New Year's Day*. 2. When the Soul departs the Body. And 3. At the great Day of Judgment. Rabbi *Moſhe bar Nachman* ſays[*], “The firſt Judgment is kept once every *New Year's Day*, when every Man is judg'd either to the Sword, to Peace, to Hunger, or to Plenty; Mankind is therein viſited, and decreed either for Life or Death. The ſecond Judgment is over the Soul after ſhe has departed the Body; for if ſhe is worthy ſhe enters Paradiſe; but if not, ſhe goes into Hell. The third Judgment will be on the great Day of Judgment, when the Dead will come to Life again, in which Men will be judg'd according to their Works.”

The Talmud Treatiſe *Roſch haſchána*[†] divides Mankind, at the Day of Judgment, into three Parts. The firſt will be the moſt wicked and reprobate. The ſecond of thoſe that are upon the Medium. And the third of the perfect Righteous. The moſt wicked will be regiſter'd for Hell; the midling Sort will be ſent to Hell, but they will be ſometime after deliver'd from thence; and the third, or perfect Righteous, will be regiſter'd and ſeal'd up for eternal Life in the World to come.

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[*] Tonrath haadam *Fol.* 89.

[†] *Fol.* 16. *Col.* 2.

FINIS.

RABINICAL LITERATURE: OR, THE TRADITIONS OF THE JEWS,

Contained in their
TALMUD and other Myſtical Writings.
Likewiſe the
OPINIONS of that People concerning MESSIAH,
and the Time and Manner of His Appearing;
WITH AN
APPENDIX,
COMPRIZING
Buxtorf's ACCOUNT of the Religious Cuſtoms
and Ceremonies of that Nation;
ALSO, A
PRELIMINARY ENQUIRY into the Origin, Progreſs,
Authority, and Uſefulneſs of theſe Traditions; wherein
the Senſe of the ſtrange Allegories in the TALMUD and
Jewiſh Authors is explained.

By the Rev^{d}. Mr. J. P. STEHELIN, *F. R. S.*

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